TRACTATE BERAKOTH

Translations of Early Documents

TRANSLATIONS OF EARLY DOCUMENTS

SERIES III

RABBINIC TEXTS

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W. O. E. OESTERLEY, M.A., D.D.
G. H. BOX, M.A., D.D.

TRACTATE BERAKOTH

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(BENEDICTIONS)

MISHNA AND *TOSEPHTA*

TRANSLATED FROM THE HEBREW WITH INTRODUCTION AND NOTES

BY

A. LUKYN WILLIAMS, D.D.

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EDITORS' PREFACE

THE object of this series of translations is primarily to furnish students with short, cheap, and handy text-books, which, it is hoped, will facilitate the study of the particular texts in class under competent teachers. But it is also hoped that the volumes will be acceptable to the general reader who may be interested in the subjects with which they deal. It has been thought advisable, as a general rule, to restrict the notes and comments to a small compass; more especially as, in most cases, excellent works of a more elaborate character are available. Indeed, it is much to be desired that these translations may have the effect of inducing readers to study the larger works.

Our principal aim, in a word, is to make some difficult texts, important for the study of Christian origins, more generally accessible in faithful and scholarly translations.

In most cases these texts are not available in a cheap and handy form. In one or two cases texts have been included of books which are available in the official Apocrypha; but in every such case reasons exist for putting forth these texts in a new translation, with an Introduction, in this Series.

W. O. E. OESTERLEY.
G. H. BOX.

CONTENTS

PAGE

INTRODUCTION.

1. The Nature of the Tractate in General vii
2. Its Relation to the Teaching of the New Testament xi
3. The Relation of the Mishna and the Tosephta xiv
4. The Authorities for the Text in each case xvii
5. Bibliographical xviii
6. A Synopsis of the Contents of the Tractate in both Mishna and Tosephta xx
7. An Index to the Tosephta as arranged in this volume xxv

TRANSLATION AND NOTES 1

INDICES.

1. The Names of Rabbis mentioned, with Dates. 91
2. General 92
3. Holy Scripture, and other Early Literature 94

INTRODUCTION

I. The Nature of the Tractate in General

Primitive religion, as we know it, consisted almost entirely of ceremonial, the deeper issues, which affect the soul and spirit, being only gradually evolved.

This ceremonial, frequently minute to a degree, with each part considered to be of extreme importance if the favour of the God was to be ensured, was handed down from father to son—the relationship being physical or educational—without more than rudimentary assistance in signs or writing.

The religion of the Hebrews was no exception. But with them in process of time, chiefly through the revelation to Abraham, and afterwards to Moses, together with the movement to which the latter gave an impetus, customs became fixed by written documents, their connexion (certain or inferred) with historical events was recorded, and ancient practices became a fresh code likely to maintain religion in a form purified of abuses and fitted for the new time.

But the need of oral instruction was felt almost as strongly as ever, if the concise rules laid down in writing were to be understood, and the religious life be ordered acceptably to God. For as the inner sense of religion grew, so was it perceived more clearly that no part of human life could be unimportant, but that everything should be regulated in accordance with the Divine will, either expressly declared, or ascertained by legitimate deduction.

Hence with the final codifying that took place in the time of Ezra and his immediate successors the task of formal definition and authoritative application became increasingly urgent, and the more the Written Law was fixed so did the Oral Law increase. For to human conduct the latter was no less necessary than the former.

But the day came when the enormous number of practical directions was too great a burden for the human memory to bear—especially after the guardians of the tradition had been diminished in number by the crushing disaster to the Jewish State—and it was found necessary to use written aids. Yet the historical documents themselves had been canonized for many years, and could no longer be modified or touched. So fresh documents were framed, which indeed made no claim to inspiration, but only embodied the oral teaching of many generations upon the application of the Law to new circumstances, as they had arisen. We know very little of the beginnings of this

new codification. But it is certain that during the whole of the second century of our era, if not earlier, attempts were being made in this direction, and that these were consulted by the compiler of our present Mishna, and even embodied in his work. He himself was in all probability the descendant of the two Gamaliels and of Hillel, R. Judah, the Prince and the Saint, who was born in the year 135 and died about 210 A. D.

This collection, called the Mishna, *i.e.* the *Oral Teaching*—the Tosephta will be considered later—embraced the practical side of life, as it was then understood, with divisions well-defined and fairly rigorously maintained. But the author, following his precedents, gave not only the directions themselves which were the outcome of discussions, but, in many cases, also a summary of the discussions which led up to them, often with the names of the disputants and the reasons alleged. Thus the Mishna is a compendium of the practices of the Jews, as ordered by earlier Scholars, and as adopted by the leading traditionalists of the end of the second century of our era.

All life, it will be noticed, was to be ordered on strictly religious lines. It is therefore only fitting that the collection should begin with a series of rules which referred to the conscious service of God by each faithful Israelite. There is no treatise upon doctrine as such—when Maimonides in the twelth century begins his summary of practical

Judaism with a dissertation on the true doctrine of God, he writes for a different age in different surroundings—the Mishna is concerned with practice only. But this was to be religious. Hence it was to be expected that since, of all their practices, none equalled in primary importance that of their formal acknowledgement of God, and their recognition of Him in everything, the first treatise in the Mishna should deal with the reverent attitude of the believer. God is the Giver of all; let His people openly confess Him, and gratefully affirm their dependence upon Him. Hence the title *Berakoth*, Benedictions, which here means the forms of thanksgiving and acknowledgement proper to various occasions, together with the rules of their observance.

A Synopsis of the Contents of the Tractate will be found below (p. xx). Here it is sufficient to say that the treatise opens with the consideration of the all-important personal acknowledgement of God in the Shma', "Hear, O Israel, the LORD our God is one LORD," the exact time when it should be said both in every evening and in every morning, with the portions of Scripture and the prayers that belong to it. This is followed by two chapters dealing with the need for "intention" and attention in reciting it, and with cases in which the recitation of the Shma' is not required (*cc.* i.–iii.).

Next comes Prayer, particularly that form of it embodied in the Eighteen Benedictions, which follow the Shma', including regulations as to the

leader of the congregation who repeats it (*cc.* iv., v.). Lastly, Benedictions over various kinds of food, with rules for inviting one of those present at a meal to say them, and directions for the proper forms of words to be used; also Benedictions at seeing beautiful or strange sights of nature, and the duty of every true Israelite to recognize God in everything that happens to him (*cc.* vi.–ix.). Christian people, it is clear, may gain much, spiritually as well as intellectually, from the careful study of this treatise.

2. Its Relation to the Teaching of the New Testament

The value of the Mishna then is to be found chiefly in two directions. It throws light upon the history of Judaism as it is to-day, presenting a very definite advance upon the religion of the O. T.—whether for good or for evil we need not now discuss—and it also helps us to understand the environment in which our Lord and His disciples, throughout the first century, lived and taught. True, it does not supply information about the whole of that environment. Other influences—very strong and very different (*e. g.* reactionary Apocalyptic teaching and the pressure of heathenism)—were also at work. Neither can its information about the Judaism of the first century be always accepted at its face value. Much had happened to the Jews between, say, 50 and 200 A.D.

The city and the temple, the priests and the Sadducees, had gone, and with them also the ordinary life of the provincial towns and the villages. It cannot but be that writings, composed in their present form not earlier than the very end of the second century, by persons who knew the old times only by hearsay, contain many details which do not correspond to the facts. In respect of age therefore it is *primâ facie* probable that when the Mishna differs from authorities so much earlier, as Josephus and the N. T., these are more accurate than that. Unfortunately however Josephus was biased by his desire to please his Roman masters, and it is asserted that the writers of the N. T. were biased by their opposition to Judaism. It is not easy to prove this latter assertion, but it must not be altogether set aside by genuine lovers of truth. The Christian student welcomes every inquiry.[1]

Taking then the Mishna as we find it, and for our immediate purpose we may add the Tosephta, what light is thrown by this treatise of *Berakoth* upon the religion of the Jews in the first century, and upon the meaning of facts or phrases which are to be found in the N.T.?

First, the N.T. representation in general of the Jewish religion of the day is abundantly confirmed. It is a legal religion. Every detail of life, often considered of no importance in these days, has its

[1] On the general subject of the trustworthiness of the links in the traditions see Bacher, *Tradition u. Tradenten*, 1914.

own regulation which must be observed. *Berakoth* implies this throughout.

Secondly, the religion underlying *Berakoth* is not merely formal. Both Mishna and Tosephta insist strongly on the truth that the mind and heart must be occupied with religion (see below, pp. 14 *sq.*, 35, 37 *sq.*, 85). At first sight this would appear to be contrary to the representation of Judaism in the N. T. There is much in the Gospels against hypocrisy, as though Judaism insisted on action only, disregarding the inner life. But such is not St. Paul's record of his own experience, nor what we may gather from the little we know of Zacharias and Elisabeth, Simeon and Anna, Nicodemus and Joseph of Arimathæa, or indeed from our information about the antecedent and character of the Twelve Apostles. There must have been much devout and pre-existing earnestness to supply the *point d'appui* necessary for the effect of our Lord's teaching. The Judaism of His time was indeed imperfect, often very self-satisfied, often very ignorant of the true meaning of Law and Prophets and Holy Writings, but, taking it as a whole, it was concerned not with externals only, but also with inner realities. Hypocrites in the worst sense of the word even the bulk of the Pharisees were not—superficial and shallow they often were. For their religion was poor indeed compared with the spiritual wealth which the Lord Jesus came to impart, and has imparted in Christianity.

Thirdly, *Berakoth* fully confirms the N. T. methods of using the Old Testament. The logical and contextual meaning of a passage is often of comparatively little importance. If the phraseology neatly describes a truth—however far that truth may have been from the mind of the Old Testament—it may fairly be used to strengthen the argument, and may be quoted as the utterance, the Divine utterance, of Scripture in favour of it. Examples may be found on almost every one of the following pages. See, for example, pp. 13 *sq.*, 85, 88, 90.

Fourthly, several terms and phrases in the N. T. receive illumination from *Berakoth*, *e.g.* pp. 45, 50, 66, 86.

3. The Relation of the Mishna and the Tosephta

The relation of the two documents here translated, the *Berakoth* of the Mishna and the Berakoth of the *Tosephta* (properly *Tosephatha*, "Additions") is part of the larger and more difficult question, the relation of the Mishna and the Tosephta in general. It has been the subject of a good deal of discussion, and requires a much more minute investigation than the present writer has been able to make, and much wider knowledge than he possesses, to justify his giving an independent verdict.

The chief theories (besides the very complicated

theory of Lauterbach in the *Jewish Encyclopedia* (*s.v.* Tosephta) based on the supposition that R. Aqiba made two summaries of the Oral Law, one ultimately called Mishna, the other Tosephta), are as follows:

i. The Tosephta is the Mishna expounded in the Palestinian Gemara ("the Jerusalem Talmud"), our Mishna having arisen later in Babylon.[1]

ii. The Tosephta represents for the most part those portions of R. Meir's "Mishna," which were afterwards cut out, and now preserved with some alterations and additions.[2]

iii. Our Mishna was written essentially as it now is about 200 A.D. by R. Judah, who made use of previous collections of oral teaching, especially one formed by R. Meir (*c.* 150 A.D.), on the basis of R. Aqiba's collection (*c.* 130 A.D.). The Tosephta presupposes our Mishna and elucidates it, and was written not long after it.

The present writer believes that the last theory holds good for *Berakoth*.[3]

While the Tosephta of this Tract again and again presupposes our present Mishna, *e.g.* I. 2

[1] Zuckermandel, e. g. *Gesammelte Aufsätze zur Halachakritik*, ii. 48.

[2] "dass die Tosifta in ihrem weitaus grössten Theile nichts Anderes, als Elemente aus der Mischnasammlung R. Meir's enthalte" (A Schwarz, *Die Tosifta des Tra tats Sabbath in ihrem Verhältnisse zur Mischna*, 1879. 141.

[3] Consult Strack, pp. 19, 93, and also his article in the *Theologisches Literaturblatt*, 1912, p. 482.

(p. 4), I. 5 (p. 8), II. 8 (p. 18 *sq.*), II. 11 (p. 22), III. 1 (pp. 28 *sq.*), and continually gives fresh examples of the application of its principles (occasionally of great importance, *e.g.* pp. 57 *sqq.*, p. 61) or fills up some of the discussions, it never adduces matter contradictory to it, or diverges from its system. Its arrangement, to be sure, often differs in the order of its details, but the Tosephta seems to have been much less used than the Mishna, and the Mishna may well have undergone some polishing before receiving its present shape.

It will be seen that in this volume an endeavour has been made so to arrange the Tosephta that each portion of it shall correspond, as far as possible, with each Mishna. A. Schwarz in his volume cited above (p. xv, note 2) recognized the importance of this being attempted if the relation of the two documents was to be thoroughly understood, and he investigated that relation minutely for the treatises *Sabbath* and *Erubin*, drawing up tables which showed the resultant rearrangement of the Tosephta, and printing a new text. Unfortunately he did not do this for *Berakoth*. The present writer has therefore been obliged to be content with what he is well aware is only a rough and very tentative arrangement.

4. The Authorities for the Text in each case

THE MISHNA

C. The present translation has been made from the edition published by W. H. Lowe: *The Mishnah on which the Palestinian Talmud Rests*, Cambridge, 1883, a reproduction of the MS. Add. 470. 1. in the University Library. The notation of C. has also been followed, but as this differs from that of the common text of the Mishnaioth, the notation of the latter has been added. The order is alike, save in VIII. 3 and 4.

B. With it has been constantly compared the text given by D. W. Staerk (Bonn, 1910), which is that of Goldschmidt (1897) taken from Bomberg (Venice, 1520), with occasional readings from the Munich MS. of the Babylonian Talmud.

For the commentary by Bartenora (properly Bertinoro, who died about 1500 A.D.) quoted occasionally, the text in the common edition of the Mishnaioth, Warsaw, 1873, has sufficed.

THE TOSEPHTA

The translation is made from the text of Zuckermandel (Passewalk, 1881, with supplement, Treves, 1882), which is chiefly that of a MS. formerly at Erfurt and now at Berlin, reference being made continually to a MS. at Vienna.

5. Bibliographical

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Barclay, J. *The Talmud*, London, 1878.

Fiebig, P. *Berachoth*, Der Mischnatractat, "Segensspruche" ins Deutsche übersetzt, Tubingen, 1906.

Holtzmann, O. *Die Mischna—Berakot* (Gebete). Text, Übersetzung und Erklärung, Giessen, 1912. A courageous, but not very successful, attempt to explain the Mishna, independently of Jewish authorities; see Laible's scathing review in the *Theologisches Literaturblatt* (Leipzig), for 1913, coll. 1–6, 25–28.

TOSEPHTA

There is no translation in English, and only three in other languages, so far as I am aware: one in Latin and two in German.

Ugolini, *Thesaurus*, vol. xx. 1757.

LAIBLE, H., *Der Tosefta-Traktat Berachoth aus dem Hebräischen ins Deutsche übersetzt* (Programm des K. bayer. Progymnasiums zu Rothenburg o. Tbr.), 1902. Invaluable. I wish once for all to acknowledge my indebtedness to it in many details.

Holtzmann, O., *Der Tosephtatraktat Berakot*, Text, Übersetzung und Erklärung, Giessen, 1912. See Strack's very severe articles, with Holtzmann's attempted defence, in the *Theologisches Literaturblatt*, Leipzig, 1912, coll: 481–487, 529–534.

Other helps which have been freely used, besides some which are mentioned only occasionally in the Notes.

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Authorised Daily Prayer Book, London, 1914 (cited as SA, but for every reference Abrahams' notes should be compared).

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T. J., *Talmud Jerushalmì*, the Gemara of the Palestinians, *c.* 400 A.D., cited by the pages and columns of the Krotoschin (1866) reprint of the Venice (1522) edition, together with the section and the Mishna. But most modern editions do not observe the pages, and often differ in the notation of sections and Mishnaioth.

Oesterley and Box, *A Short Survey of the Literature of Rabbinical and Mediæval Judaism*, 1920, appeared too late for use.

6. Synopsis of Contents

(*M.* = Mishna: *T.* = Tosephta.)

PAGE

I. *The Shma'*: *M.* i.–iii.; *T.* i., ii.

In the evening: *M.* i. 1–3 (1); *T.* i. 1 1
In the morning: *M.* i. 4 (2); *T.* i. 2 4
Posture: *M.* i. 5, 6 (3); *T.* i. 4 5
The Benedictions connected with the Shma'. Long and short forms: *M.* i. 7 (4); *T.* i. 5 . . . 7
Excursus on various forms and on bending forward: *T.* i. 6–9 8
The Going forth from Egypt must be said at the evening Shma' also: *M.* i. 8 (5); *T.* i. 10, 11; ii., 1 10
With Excursus on the Bible use of phrases that had apparently been superseded: T. i. 10–15 . 10

PAGE

On reciting the Shma' with intention: *M.* ii. 1[a]; *T.* ii. 2 14
On saluting between the sections: *M.* ii. 1[b] . . 14
The sections of the Shma' and their order: *M.* ii. 2, 3 (2). 15
May the recitation be inaudible, or said erroneously: *M.* ii. 4 (3); *T.* ii. 3–5 16
On interrupting tasks to recite the Shma', etc.: *T.* ii. 6, 7 17
Workmen may recite on the top of a tree or on a scaffold: *M.* ii. 5 (4); *T.* ii. 8 18
Labourers may not lead in the synagogue: *T.* ii. 9 . 19
A bridegroom exempt—R. Gamaliel: *M.* ii. 6 (5); *T.* i. 3 19
The case of marriage-guests: *T.* ii. 10 . . . 20
R. Gamaliel again—when mourning for his wife: *M.* ii. 7 (6). 20
R. Gamaliel again receives condolence for the death of his servant: *M.* ii. 8 (7) 21
A bridegroom may recite, but should beware of ostentation: *M.* ii. 9 (8). 21
The Shma' and mourners at a funeral: *M.* iii. 1 . 21
And on the return from it: *M.* iii. 2; *T.* ii. 11 . 22
The case of women, slaves, and children: *M.* iii. 3 . 23
The cases of those ceremonially unclean men and women: *M.* iii. 4–6; *T.* ii. 12, 13 23
Against unseemliness in reciting the Shma': *T.* ii. 14–21 25

II. *Prayer, especially the Prayer* par excellence (*the Eighteen Benedictions*): *M.* iv. and v.; *T.* iii.

The three times of prayer: *M.* iv. i.; *T.* iii. 1–3 . 28
The prayer of R. Nechuniah on entering and on leaving the Lecture Hall: *M.* iv. 2 30
The Eighteen, and their abstract: *M.* iv. 3 . . 30
The Prayer not to be regarded as a mechanical unit: *M.* iv. 4[a] 31
The Prayer in time of danger: *M.* iv. 4[b]; *T.* iii. 7 . 31
The Prayer when one is riding on an ass: *M.* iv. 5; *T.* iii. 18 32
Or when one is in a ship or on a raft: *M.* iv. 6; *T.* iii. 19 32
The Additional Prayers: *M.* iv. 7; *T.* iii. 10–13 . 33
The posture, and attention, in the Prayer: *M.* v. 1; *T.* iii. 4–6, 14–17, 20, 21 35
The mention of, and the petition for, rain, also the *Habdalah*—in the Prayer: *M.* v. 2; *T.* iii. 9 . 39
Examples of over-zeal: *M.* v. 3[a] 40

PAGE

The leader: *M.* v. 3^b 40
To avoid occasions for making mistakes: *M.* v. 4 . 41
Fluency a sign of acceptance: *M.* v. 5 . . . 41
Additional matter in T.
Reverence in writing the Name: *T.* iii. 22 . . 42
On the Benediction of mourners: *T.* iii. 23, 24 . 42
On certain points about the Eighteen Benedictions: *T.* iii. 25 42

III. *Benedictions at meals*, especially after meals, and on various occasions: *M.* vi.–ix.; *T.* v.–vii.
The proper forms for the different foods: *M.* vi. 1–4; *T.* iv. 1–7 43
On one Benediction exempting another: *M.* vi. 5 . 47
When the Benediction may be said by one person for all: *M.* vi. 6 48
The order of the meal: *T.* iv. 8–13 48
The position of the persons: *T.* v. 5 50
The order of washing the hands and mixing the cup: *T.* v. 6 50
Who partakes first: *T.* v. 7 50
Manners at table: *T.* v. 8, 9 50
Salted relish and the general Rule that the Benediction of the principal food suffices: *M.* vi. 7; *T.* iv. 14 51
Illustrations of the principal food: *T.* iv. 16 . . 51
And of the proper forms of Benediction: *T.* iv. 15, 16 51
Parenthesis—Why did Judah deserve the kingdom? *T.* iv. 17, 18 54
On interruptions during the meal: *T.* iv. 19–21 . 56
On saying three Benedictions in certain cases: *M.* vi. 8 57
The entrance on the Sabbath, the meal and the Benedictions: *T.* v. 1–4 57
Who may be invited to partake in the Benediction after meals: *M.* vii. 1–3 (1, 2); *T.* v. 10, 14 17, 18 59
The case of one who has not actually eaten: *T.* v. 20 61
As to a sweet relish: *T.* v. 11 61
And bread with dessert: *T.* v. 12 61
On washing before and after a meal: *T.* v. 13 . 61
The formula of invitation, depending on the number present: *M.* vii. 4, 5 (3^a) 62
And in the synagogue: *M.* vii. 6 (3^b) . . . 63
Companies how to be divided: *M.* vii. 7 (4); *T.* v. 19 63
On two companies in one house: *M.* vii. 8^a (5^a) . 64

PAGE

Whether the Benediction should be said over unmixed wine: *M.* vii. 8^b (5^b); *cf.* T. iv. 3, *infra*, p. 45 64

Points on these subjects in dispute between the School of Shammai and of Hillel: M. viii.; *T.* vi.

At the beginning of Sabbath or Feast-day the order of the Benedictions: *M.* viii. 1; *T.* vi. 1; iii. 8 65

On the order of washing the hands and mixing the cup; *M.* viii. 2; T. vi. 2 66

On the order of tidying the room and washing the the hands: *M.* viii. 3 (4); *T.* vi. 4. . . . 67

Where one lays the napkin after drying one's hands: *M.* viii. 4 (3); *T.* vi. 3 67

Wine and oil: *T.* vi. 5 68

The order of the Benedictions at the end of Sabbath: *M.* viii. 5 (5^a); *T.* vi. 6 68

The wording of the Benediction over the lamp: *M.* viii. 6 (5^b) 70

Parenthesis—

When Benedictions must not be said over lamp and spices: *M.* viii. 7 (6); *T.* vi. 7^a . . 70

Hybrids and fire. *T.* vi. 7^b 71

Fire and spices of a bath—a spice shop: *T.* vi. 8. 71

If the Benediction has been forgotten: *M.* viii. 8 (7) 72

The order of the Benedictions over wine and food: *M.* viii. 9^a, 8^a 72

When Amen may not be said: *M.* viii. 9^b (8^b); *T.* iii. 26; v. 51 72

On sacrifices in Jerusalem: *T.* v. 22 73

On what constitutes a common meal on a journey: *T.* v. 23 73

Workmen and their master: *T.* v. 24 . . . 73

Benedictions on various occasions: M. ix.

On seeing scenes of miracles: *M.* ix. 1; *T.* vii. 2^a . 74

On seeing hosts: 75

Consideration of how much is already done for us, and the duty of gratitude: *T.* vii. 2^b . . 75

On seeing remarkable natural phenomena, or hearing tidings: *M.* ix. 2; *T.* vii. 1, 3–5, 6^b . . 76

In a burial ground: *T.* vii. 6^a 77

Over a new house or new tools: *M.* ix. 3 (3^a) . 78

Parenthesis—Concerning prayers in vain; *M.* ix. 4^a, 5 (3^{bc}); *T.* vii. 7 78

An example of proper prayer for increase from land: *T.* vii. 8 79

Benedictions needed at performing any command: *T.* vii. 9–15 80

PAGE

Prayers on entering and leaving a town: *M.* ix. 6 (4); *T.* vii. 16 82
Or a public bath; *T.* vii. 17 83
Benedictions for not being a Gentile, a woman, or uneducated: *T.* vii. 18 84
Benediction for evil as for good: *M.* ix. 7 (5^a); *cf.* ix. 4 (3^b); *cf.* *T.* vii. 7, p. 78 . . . 85
Against irreverence for the Temple: *M.* ix. 8^a (5^b); *T.* vii. 19 85
On the closing words of the Benedictions: *M.* ix. 8^b (5^c); *T.* vii. 21, 22 86
On the use of the Divine Name at the beginning and end of Benedictions: *T.* vii. 20 . . . 87
Salutations in the Name: *M.* ix. 8^c (5^d); *T.* vii. 23, 24^a 88
A hundred commands are performed daily: *T.* vii. 24 89
The commands surround, like angels; *T.* vii. 25 . 90

INDEX TO THE *TOSEPHTA* AS ARRANGED IN THIS VOLUME.[1]

	PAGE
I.	
1	3
2	4
3	20
4	6
5–9	8 *sq.*
10–15	10–14
II.	
1	14
2	15
3–7	17 *sq.*
8, 9	18 *sq.*
10	20
11	22 *sq.*
12–21	24–28
III.	
1–3	28 *sq.*
4–6	36 *sq.*
7	31 *sq.*
8	65 *sq.*
9	39 *sq.*
10–13	33–35
14–17	37 *sq.*
18	32
19	33
20, 21	38 *sq.*
22–25	42 *sq.*
26	73
IV.	
1–7	45–47
8–13	48–50
14–21	51–57
V.	
1–4	57–59
5–9	50 *sq.*
10	60
11–13	61 *sq.*
14–18	60 *sq.*
19	64
20	61
21–24	73 *sq.*
VI.	
1	65
2	66
3	68
4	67
5	68
6	69
7, 8	70 *sq.*
VII.	
1	76 *sq.*
2	74 *sq.*
3–6	77 *sq.*
7–15	79–82
16–18	83–85
19	86
20	87 *sq.*
21, 22	87
23–25	89 *sq.*

[1] See Introduction, p. xvi. The Mishna is placed in the order of the Cambridge manuscript (C).

BERAKOTH (BENEDICTIONS)

I. On Reciting the Shma'.

The Time of Reciting the Shma' in the Evening.

I. 1. At what time does one begin to recite[1] the Shma'[2] in the evening?[3] At the hour that the priests enter (the Temple precincts) to eat their portion[4] [and they may say it] until the end of the first watch.[5] Such is the opinion of R. Eliezer.[6] But the Majority[7] say: until midnight. **M.**

[1] *recite*, not "say," for the Shma' is recited in half-chanting fashion.

[2] *Shma'*, *i.e.* Deut. 6^{4-9}; 11^{13-21}; Num. 15^{37-41}. See SA, pp. 40-42, Oesterley and Box, pp. 364–368. "The Unity of God is the basis of the Jewish Creed, the Love of God the basis of the Jewish Life. This Love towards God was to be exerted with heart, and soul, and might. . . The Shma' thus enshrines the fundamental *dogma* (Monotheism), the fundamental *duty* (Love), the fundamental *discipline* (Study of the Law), and the fundamental *method* (union of 'Letter' and 'Spirit') of the Jewish religion" (Abrahams in SA, pp. lii. *sq*).

[3] *evening*. Mentioned first, for the Jewish day begins then. The morning Shma' is discussed in *M.* 2.

[4] *portion*. Priests who were unclean were not allowed to eat consecrated food till sunset (Lev. 22^{7}), "the coming out of the stars," see *T.*

[5] *the first watch*. See *T.*

[6] *R. Eliezer*, i.e. R. E. ben Hyrkanos, flourished *c.* 90–130 A.D. His wife, Imma Shalom, was the sister of R. Gamaliel II.

[7] *the Majority*. Lit. wise men, Scholars. But the term is used of the mass of scholars of repute and standing in contrast to a few or one.

M. Rabban Gamaliel[1] says: until the first sign of gray of dawn ascends.[2]

2. An incident [is told of him], that his sons came from a banquet.[3] They said to him: We have not recited the Shma'. He said to them, If the first sign of gray of dawn has not ascended you are under obligation to recite.

3. And this does not apply [to the Shma'] alone, but to everything which the Majority limit to midnight—the religious duties extend to the time that the first sign of gray of dawn ascends.[4]

[So] the duty of burning the fat pieces and the limbs of the sacrifices, and the eating of the paschal lambs,[5] lasts until the first sign of gray of dawn ascends, and so the duty of consuming all the things that are to be eaten on one day lasts until the first sign of gray of dawn ascends. If so, why did the Majority say [of the Shma'], until midnight? Solely to keep men far from transgression.

[1] *Rabban Gamaliel.* R. Gamaliel II., grandson of Gamaliel I. He held the chief authority from about 90–110 A.D. The *Halaka*, *i.e.* the Rule, here follows his opinion. The title *Rabban* is confined to certain members of the patriarchal house, Gamaliel I. and II., Simeon, son of Gamaliel II., and Gamaliel III., also Jochanan ben Zakkai is so called (Strack, p. 85).

[2] *the first sign of gray of dawn ascends.* There are three phrases which refer to the dawn:

(*a*) "the pillar of the dawn ascended" (*'alah 'ammud ha shachar*), here paraphrased as the first sign of gray in the sky.

(*b*) "the shining out of the Sun" (*hanetz chammah*, *M.* I.4 (2).

(*c*) the sun itself is seen (*T.* I. 2 end).

[3] *From a banquet.* i.e. after midnight.

[4] The reason is given in the end of this mishna.

[5] *And the eating of the paschal lambs*, omitted in B.

T. I. 1. At what time does one begin to recite the Shma' in the evening? At the hour that men go indoors to eat their meal on Sabbath-eve. Such is the opinion of R. Meir.[1] But the Majority say: At the hour that the priests are fit to eat of their portion. The sign for this is the coming out of the stars. And though there is no proof for this (in Scripture) yet there is a technical reminder of it in "*and half of them held the spears from the rising of the morning till the stars came out.*"[2] **T.**

R. Simeon[3] says: Sometimes a man recites it twice in the night, once before the first gray of dawn has ascended, and once after this. Thus he fulfils his obligation both for the day and for the night.

Rabbi[4] says: There are four watches[5] in the night. An '*Onah* is the twenty-fourth part of an hour, and an '*Eth* the twenty-fourth part of an 'Onah, and *Rega'* the twenty-fourth part of an 'Eth.

R. Nathan[6] says: There are three watches in the night, for it is said: "*in the beginning of the middle watch,*"[7] and every "middle" has one after it and one before.

[1] *R. Meir.* See p. 25. [2] Neh. 4^{21} (^{15}).

[3] R. Simeon ben Eleazar, c. 160–200.

[4] *Rabbi.* R. Judah the Prince, the Son of R. Simeon ben Gamaliel II., born on the day of R. Aqiba's death—for "the sun rises, the sun sets"—*i.e.* 135 A.D, at Usha in Galilee. He lived and taught there and in the neighbourhood. He is the accepted compiler of our present Mishna (see Introduction, p. ix). The date of his death is not known, some critics placing it as early as 193 A.D., others nearly as late as 220 A.D.

[5] *four watches.* He accepted the Roman system, and apparently the division of the day into twenty-four hours.

[6] *R. Nathan.* Contemporary with R. Judah. He came from Babylon to Palestine, and is the reputed author of the *Aboth de R. Nathan,* which Strack calls a "Tosephta to the Pirqe Aboth" (p. 69).

[7] Judg. 7^{19}.

The Time of Reciting the Shma' in the Morning.

M. I. 4 (2). At what time does one begin to recite the Shma' in the mornings? As soon as one can distinguish between blue and white.[1] R. Eliezer says: Between blue and leek-green,[2] and one may finish it until the sun first shines out.

R. Joshua[3] says: Until [the end of] the third hour,[4] for such is the practice of kings' sons,[5] to arise at the third hour. He who recites from that time and later has no loss;[6] he is like a man who reads in the Law.[7]

T. I. 2. At what time does one begin to recite the Shma' in the mornings? Others[8] say: When it is light enough to recognize one's companion[9] at the distance of four cubits. Its legal recitation is at the moment that the sun first shines out, so that a man may join the *Ge'ullah*[10] to the *Tephillah*,[11] and thus be praying the Tephillah in the daytime.

[1] *blue and white.* Between the colours of the threads in the Tsitsith, the "Fringe" of the Prayer-scarf (Tallith).

[2] *blue and leek-green.* i. e. rather later, because the two colours require a better light to distinguish them.

[3] *R. Joshua.* R. J. ben Chananiah, c. 90–130 A.D.

[4] *the third hour.* c. 9 a.m. See note, p. 28.

[5] *kings' sons.* i. e. persons who are not obliged to rise early.

[6] *has no loss.* For he may still recite the Benedictions that precede and follow the Shma' (Bartenora).

[7] *in the Law.* And he receives the same reward (Bartenora).

[8] *Others.* i. e. than those mentioned in *M.* I. 4.

[9] *to recognize one's companion.* Compare *The Pilgrimage of Etheria,* written in the end of the fourth century. "The arrival in Jerusalem thus takes place at the hour when one man begins to be able to recognize another, that is, close upon but a little before daylight." (English translation, 1919, p. 53; see also p. 72.)

[10] *the Ge'ullah.* The one long Benediction that follows the Shma' in the morning (Staerk, pp. 6 *sq.*; SA, pp. 42–44,) and the first of the two that follow it in the evening (Staerk, pp. 8 *sq.*; SA, pp. 98 *sq.*). It is called Ge'ullah (redemption) because the latter part recalls the redemption from Egypt.

[11] *the Tephillah.* i. e. *the Prayer par excellence.* It consists of

R. Judah[1] said: Once I was walking behind R. Aqiba[2] and behind R. Eleazar ben Azariah,[3] and the time of reciting the Shma' arrived. I supposed that they would neglect reciting it because they were occupied with the requirements of the congregation. I recited and said my mishna portion, and, after this, they began, and the sun was already visible over the tops of the mountains. **T.**

Posture in Reciting the Shma'.

I. 5 (3). The School of Shammai[4] say: In the evening all should turn on their side,[5] and so recite, and in the morning stand, for it is said: "*and when thou liest down, and when thou risest up.*"[6] But the School of Hillel say: Every one recites according to his own way, for it is said: "*and when thou* **M.**

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nineteen separate prayers, or Benedictions, the original number being *Eighteen*, whence the name *Shemoneh Esreh*. It is often (though not in the Mishna or Tosephta of *Berakoth*) called the *Amidah*, because it was said standing. It is essentially pre-Christian, and perhaps pre-Maccabean. Both the Palestinian (the earlier) and the Babylonian (the later and normal) forms are given in Dalman's *Worte*, Appendix, Staerk, pp. 9 *sqq.*, see further SA, pp. lv. *sqq.*

[1] *R. Judah ben Il'ai*, in the third generation of mishna teachers, 130–160 A.D., and so always with "R. Judah" alone.

[2] *R. Aqiba.* Put to death by the Romans c. 132 A.D. for helping Barcochba. He insisted on the inspiration of every letter of Scripture, and Aquila's over-literal translation was made under his influence. He formed a kind of mishna, which was used by R. Judah (see Strack, p. 19).

[3] *R. Eleazar ben Azariah.* A wealthy priest and an elder contemporary of R. Aqiba. Said to be a descendant of Ezra.

[4] *Shammai.* He and Hillel flourished in the last quarter of the first century B.C. The followers of Shammai and of Hillel formed the two principal divisions of the Pharisees, the Shammaites being much the stricter, and being the leading party until 70 A.D. Some of our Lord's words about the Pharisees have special reference to them.

[5] To-day, as of old, the Shma' is usually recited in a sitting posture (SA, p. lvi).

[6] Deut. 6[7].

M. *goest in the way.*"[1] If so, why is there said: "and when thou liest down and when thou risest up?" This refers to the time when men are in the habit (lit. way) of lying down, and the time when they are in the habit of standing.

6. (3 *cont.*). R. Tarphon[2] said: I was on a journey and I turned on my side to recite in accordance with the School of Shammai, and I put myself in danger because of robbers. They said to him: Thou didst deserve to be guilty of thy own life because thou didst trangress the words of the School of Hillel.

T. I. 4. An incident is told of R. Ishmael[3] and R. Eleazar ben Azariah, that they were resting in a certain place, and R. Ishmael had turned on his side and R. Eleazar ben Azariah was upright. When the time of reciting the Shma' arrived, R. Ishmael was upright and R. Eleazar ben Azariah was turned on his side. R. Ishmael said to him: What is this, Eleazar? He said to him: Brother Ishmael, people asked a man, Why so fine a beard? He said to them, With a view to the barbers.[4] So

[1] Deut. 6^7.

[2] *R. Tarphon.* He had attended the Temple service in his youth, but flourished in the first quarter of the second century A.D. He is sometimes identified with the Trypho of Justin's *Dialogue*, but, apart from the question of date (for Trypho does not give the impression of being at all an old man), rather absurdly, for the latter shows very little acquaintance with Jewish casuistry.

[3] *R. Ishmael ben Elisha* was a contemporary of R. Aqiba, and a pupil of R. Nechuniah ben ha-Qanah (see p. 30). He lived on the border of Edom, and his hermeneutical principles differed from those of R. Aqiba, for he taught that the words of Scripture should be interpreted by the general usage of human speech. His influence may be seen especially in the *Mekilta* (the midrash on Exodus), and in the *Siphre* (on Numbers and Deuteronomy).

[4] *barbers.* The narrative is given also in the *Siphre* on Deut. 6^7 (ed. Friedmann, p. 74^b), and the *Yalqut* on the same passage

I who was upright turned on my side, and thou who wast on thy side raised thyself upright. He [*i.e.* R. Ishmael] said to him: Thou didst turn on thy side to fulfil [the Law] according to the opinion of the School of Shammai, and I stood upright to fulfil [it] according to the opinion of the School of Hillel.[1] According to another account, that the disciples should not see [what we do], and make a fixed rule according to thy opinion. **T.**

The Benedictions connected with the Shma'.

I. 7 (4). At dawn one says two Benedictions[2] before the Shma', and one after it;[3] [[In the evening one says two Benedictions before it and one after it]].[4] In the evening two before it[5] and two after it,[6] one in the long and one in the short form.[7] **M.**

In a place where they bid one use the long form it is not permissible to use the short, and where to

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(§ 842). The meaning of Eleazar's words seems to be, Your praise of my beard means that it is fit for the barbers, and must be cut short. I, by lying down, showed my agreement with you, but you then stood upright to show you did not accept my approval. It is a case in which praise produces the opposite.

[1] See *M.* 3.

[2] The first is *Yotser 'Ôr*, with additions (Staerk, pp. 4 *sq.*, SA, 37–39), the second, *'Ahabah rabbah* (Staerk, p. 6; SA, pp. 39 *sq.*

[3] This begins with *'Emeth wyatzîb*, and includes the *Ge'ullah*, vide supra p. 4.

[4] The clause in [[ ]], found in C, is clearly an error.

[5] *Ma'arîb 'arabim* and *'Ahabath 'olâm* (Staerk, p. 8; SA, p. 96).

[6] The first begins with *'Emeth we-'emunah*, and includes the *Ge'ullah* (Staerk, p. 8; SA, pp. 98.*sq.*); the second begins with *Hashkibenu*, and is a prayer for protection during the night (Staerk, p. 9; SA, pp. 99. *sq*).

[7] *one in the long and one in the short form.* The meaning is not clear, for to-day the two prayers are of much the same length. Perhaps formerly the first in each case was the longer. Or perhaps permission was given to use an abstract (see p. 30 note) in one, *or* in the other, of the two prayers.

M. use the short, it is not permissible to use the long. Where [they have bidden men] "seal"[1] it is not permissible not to seal, and where not to seal, it is not permissible to seal.

T. I. 5. Why[2] do they say[3] "one in the short form?" In a place where they bid one use the long form it is not permissible to use the short, and where to use the short it is not permissible to use the long. Where [they bid one] "seal," it is not permissible not to seal, and where [they bid] not seal it is not permissible to seal.[4] In a place where they bid one open it with "Blessed" it is not permissible not to open it with "Blessed," and where not to open it with "Blessed," it is not permissible to open it with "Blessed." [In a place where it is customary] to bend,[5] it is not permissible not to bend, and where not to bend, it is not permissible to bend.

6. The following are the Benedictions which are said in the short form. When one utters a Benediction over fruits, and over religious duties; (also) the Benediction at the invitation,[6] and the second Benediction at the recitation of the Shma'.

The following are the Benedictions which are said in the long form—the Benediction at the Fasts, and the Benedictions on New Year's Day, and the Benedictions on the Day of Atonement: By a man's benedictions it is discovered whether he be ignorant or whether he be a scholar.

7. The following are the Benedictions which one

[1] *seal.* i.e. with a summary of the Benediction it follows, beginning with "Blessed."

[2] *why.* The answer does not seem to be given.

[3] *do they say.* i.e. the authorities in the mishna.

[4] *not permissible to seal.* So far the section is a quotation from our mishna, but the next sentence is not there.

[5] *to bend.* Compare what is said of Aqiba in *T.* III. 5 (p. 88).

[6] *the invitation.* See *M.* vii. 1. (*infra*, p. 59).

does not "seal" with "Blessed"—when one utters a Benediction over fruits, and over religious duties, (also) in the Benediction at the invitation, and the second Benediction in the Benediction after a meal. R. Jose the Galilean[1] used to seal at the Second Benediction in the Benediction after a meal, and use the long form. T.

8. The following are the Benedictions with which one opens with "Blessed,"—the whole of the Benedictions one opens with "Blessed," except the Benediction which is joined to the recitation of the Shma',[2] and the Benediction which is joined to another Benediction. For one does not open in these with "Blessed."

9. The following are the Benedictions in which one bends forward, the first Benediction,[3] at its beginning and its end; and in the *Modim*,[4] at its beginning and at its end. And as for him who bends forward in every single Benediction, he is to be instructed that he should not bend forward. We do not respond together with him who pronounces the Benediction.[5] [But] R. Judah used to respond together with him who pronounced the Benediction: "*Holy, holy, holy, is the* LORD *of hosts, the whole earth is full of His glory*," and "*Blessed be the glory of the* LORD *out of His place*."[6] All these (words) R. Judah used to say together with him who pronounced the Benediction.

[1] *R. Jose the Galilean.* In the younger group of the second generation of mishna-teachers (*c.* 110–130), to be carefully distinguished from R. Jose (ben Chalaphta). He was the father of R. Eleazar bar Jose (p. 29).

[2] *except the Benediction which is joined to the recitation of the Shma'.* i.e. *'Emeth wyaṭzib* in the morning (SA, p. 42), and *'Emeth we-'emunah* in the evening (SA, p. 98).

[3] *the first Benediction.* i.e. of the Tephillah, the *Eighteen Benedictions* (Staerk, pp. 9 *sq.* SA, p. 44).

[4] *the Modim.* The 17th or 18th of the *Eighteen* (SA, p. 51).

[5] *we do not respond together*, etc. See *T.* III. 26, V. 21 (*infra*, p. 73).

[6] Isa. 6 [3]; Ezek. 3[12], both in the third Benediction.

The Going forth from Egypt.

M. I. 8 (5). We make mention at night of the going forth from Egypt.[1] R. Lazar[2] ben Azariah said: Lo, I was about seventy years old, and I had not the merit of [understanding why] the Going forth from Egypt should be said at night until Ben Zoma[3] expounded it, to the effect that it is: "*That thou mayest remember the day of thy going forth from the land of Egypt all the days of thy life*"[4]—"the days of thy life" are the days, "all[5] the days of thy life" are the nights. But the Majority say: "The days of thy life" (are thy days) in this world, "all the days of thy life" are to include the days of Messiah.[6]

T. I. 10. We make mention of the Going forth from Egypt at nights. R. Eleazar ben Azariah said: Lo, I was about seventy years old, and had not the merit of hearing that the Going forth from Egypt should be said at nights until Ben Zoma expounded it to the effect that it is said: "*that thou mayest remember the day of thy going forth from the land of Egypt all the days of thy life*";[7]

[1] *the going forth from Egypt*, mentioned briefly in the third Biblical part of the Shma' (Num. 15[41]) and enlarged upon in the *Ge'ullah* (*supra*, p. 4).

[2] *R. Lazar.* So C. An abbreviation of Eleazar. Cf. Lazarus.

[3] *Ben Zoma.* Simeon ben Zoma flourished in the first third of the second century. A saying attributed to him is, "If thou puttest thyself to shame in this world, thou shalt not be put to shame by the Holy One, blessed be He, in the world to come." (Bacher, *Die Agada der Tannaiten*, i. p. 432.)

[4] Deut. 16[3].

[5] For "all" cannot be superfluous. It must add something to the thought of "the days of thy life." Ben Zoma agreed with R. Aqiba as to the value of each letter (see p. 5).

[6] See *T.* on all this mishna.

[7] Deut. 16[3].

"The days of thy life" are the days, "all the days of thy life" are the nights. Such are the words of Ben Zoma. But the Majority say: "the days of thy life" mean this world, "all the days of thy life" are to include the days of Messiah.[1] Ben Zoma said to the Majority: What! Are we to make mention of the Going forth from Egypt in the days of Messiah? Lo, it says: "*Therefore, behold the days come, saith the* LORD, *that they shall no more say, As the* LORD *liveth, which brought up the children of Israel out of the land of Egypt; but, As the* LORD *liveth, which brought up and which led the seed of the house of Israel out of the north country,*"[2] etc. They said to him: [The meaning is] not that the Going forth from Egypt should be rooted out of their remembrance, but that you should make [the going forth from] Egypt an addition to [the deliverance from] the kingdoms; the kingdoms are the principal thing, and Egypt is extra.[3] Similarly in, "*Thy name shall not be called any more Jacob, but Israel shall be thy name.*"[4] [The meaning is] not that the name of Jacob should be rooted out from him, but that [you should] make Jacob an addition to Israel—Israel is the principal thing, and Jacob is extra.

T.

11. Similarly [we read]: "*Remember ye not the former things, neither consider the things of old.*"[5] "Remember ye not the former things"—these are the yoke of the [heathen] kingdoms. "Neither consider the things of old"—these are the yoke of Egypt. "*Behold, I will do a new thing; now shall it spring forth; shall ye not know it?*"[6]—this is the

[1] So far the Mishna. The Tosephta now adds Ben Zoma's objection to such a reference to the days of Messiah, and the reply of the Majority, appending in §§11–15 several illustrations of their argument.

[2] Jer. $23^{7,8}$.

[3] The metaphor is that of a meal (see p. 47). Observe the common sense of the Majority.

[4] Gen. 35^{10}.

[5] Isa. 43^{18}.

[6] *Ibid. v.* 19.

T. war with Gog.[1] We may speak in parables and ask, To what may this be compared?[2] To one whom a wolf attacked, and he was delivered out of its power, and he used to tell the tale of the incident of the wolf. But afterwards a lion attacked him; and he was delivered from it. He forgot the incident of the wolf, and used to narrate the incident of the lion. Afterwards a serpent attacked him, and he was delivered out of its power. He forgot the incidents of the two former, and used to narrate the incident of the serpent. Even so with Israel—the later calamities cause the former to be forgotten.

12. Like unto it is: "*As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.*"[3] At first, lo, she was princess over her people, now, lo, she is princess over the peoples of the world, for it is said: "for Sarah shall her name be."[4]

13. Like unto it is: "*Neither shall thy name any more be called Abram, but thy name shall be Abraham.*"[5] At first, lo, thou wast father over Aram, but now, lo, thou shalt be father for all who come into the world.[6] For it is said: "*for the father of a multitude of nations have I set thee.*"[7]

14. Although He afterwards called Abraham, Abram,[8] this was not in blame but in praise;

[1] *the war with Gog.* See Ezek. xxxviii., xxxix. A summary expression for the last great attack of the Gentile nations upon Jerusalem before the coming of the Messiah. Cf. Rev. 20^{8}.

[2] Lit.: "They parable a parable: to what is the matter like?" Cf. Mark 4^{30} (parallel, Luke 13^{18}); also Luke 7^{31}.

[3] Gen. 17^{15}.

[4] The final letter of *Sarai* may be explained as meaning "my," *i. e.* she ruled over Abraham and his people. But *Sarah*, her proper name, suggests no such limitation. See the Gemara, T B. 13*a*.

[5] Gen. 17^{5}.

[6] *for all who come into the world.* Cf. John. 1^{9}.

[7] Gen. 17^{5}. At first Ab-Ram=Father of Aram; afterwards the insertion of "h" suggests Ab(r)-ham (ôn), "Father of a multitude."

[8] Neh. 9^{7}.

(and) Joshua, Hoshea,[1] it was not in blame but in praise. He was Abram while God had not held converse with him, and he was Abram after He had held converse with him. He was Hoshea while he had not entered on [his] greatness, and he was Hoshea after he had entered on [his] greatness. *Moses, Moses, Abraham, Abraham, Jacob, Jacob, Samuel, Samuel,* are expressions of affection and encouragement. They both hold good while He had not held converse with them, and both after He had held converse with them. Thus both hold good while they had not entered on [their] greatness, and both after they had entered on [their] greatness. T.

15. Like unto it is: "*In Salem also is his tabernacle, and his dwelling-place in Zion.*"[2] Yet, with what object does Scripture restore to it (Jerusalem) its former name?[3] Lo, He says: "*For this city hath been to me a provocation of mine anger and of my fury.*"[4] Perchance even now it [is mentioned] in anger and fury? We are expressly told: "*The mountain which God hath desired for his abode.*"[5] Lo, it [is mentioned] with desire and longing. He would teach us that her desolation hath made an atonement for her.[6] Whence do we learn that the Shekinah does not return to the midst of her [Jerusalem] until she is made a "mountain"? We are expressly told: "*In Salem also is his tabernacle, and his dwelling-place in Zion,*" [and] we find that when it was [called] Salem it was called a "mountain." That means to say that the Shekinah does not return to the midst of her until she is made a "mountain." For it is said: "*And Abraham*

[1] Deut. 32^{44}. [2] Ps. 76^{2}.

[3] *its former name.* i. e. Salem. This is another example of the use of a former name, and even this was not employed in anger.

[4] Jer. 32^{31}. [5] Ps. 68^{16}.

[6] *an atonement for her.* The thought that afflictions atone may be present even in Isa. 40^{2}, and, in any case, is exceedingly common in later Jewish books. So especially of death, see *infra*, p. 84.

T. *called the name of that place The* LORD *will see: as it is said to this day, In a mountain will the* LORD *be seen.*"[1] And it says: "*Remember, O* LORD, *against the children of Edom the day of Jerusalem.*" When? When they root up her foundations from her—"*who said, Rase it, rase it, even to the foundation thereof.*"[2]

II. 1. He who recites the Shma'[3] must make mention of "the Going Forth from Egypt" in "True and sure."[4] Rabbi says: he must make mention in it of "Kingdom."[5] Others say: he must make mention in it of "the smiting of the First-born" and "the parting asunder of the Red Sea."[6]

On Reciting the Shma' with Intention, and on Saluting between the Sections.

M. II. 1. If one is reading[7] [the Shma'] in the Law and the time has come for reciting it, then if he reads with intention he has fulfilled the obligation [of reciting the Shma'], but if not [with intention] he has not. And at the sections[8] he may give a salutation out of respect [to his friend], and he may reply to a salutation given. And in

[1] Gen. 22^{14}. But the Tosephta plays on the consonants, disregarding the traditional interpretation.

[2] Ps. 137^{7}. The Edomites made Jerusalem once more a mere mountain, and thus unwittingly secured its further blessing.

[3] The author is speaking of the recitation in the morning, cf. p. 4.

[4] The section recalling the Exodus (Num. 15^{37-41}) is followed by the prayer "True and sure" (*'Emeth wyatzib*). SA, p. 42.

[5] The thought of God's Kingdom is found in the present form of the prayer *'Emeth wyatzib*, and also in the portion beginning "For the first and for the last ages."

[6] Both these occur in the portion beginning "Thou hast been the help of our fathers" (SA, p. 43).

[7] *reading.* It was the practice to read the Torah aloud.

[8] *at the sections.* Between the various sections of the Shma' in the wider sense. See the next mishna.

the middle [of a section] he may give it, out of fear [of a superior], and he may reply. This is the opinion of R. Meir. R. Judah says: In the middle he may give it out of fear, and may reply out of respect; and at the sections he may give it out of respect, and may give the usual response of "Peace" to any one.[1] **M.**

T. II. 2. He who recites the Shma' must direct his attention to it. R. Achai[2] says in the name of R. Judah, If he directs his attention to it in the first section, although he has not directed his attention to it in the later section, he has fulfilled his duty.

The Sections of the Shma' and their Order. M.

II. 2. This is what is meant by "between the sections," viz.: between the first Benediction and the second; between the second and the Shma';[3] between the Shma' and, "And it shall come to pass if ye hearken";[4] between "And it shall come to pass if ye hearken" and "And the LORD said";[5] between "And the LORD said" and "True and sure."[6] R. Judah says: One may not pause between "And the LORD said" and "True and sure."[7]

[1] Cf. Matt. $10^{12\,57}$.
[2] *R. Achai.* Of the fourth generation of Tannaim, c. 200 A.D.
[3] *the Shma'.* In the wider sense.
[4] Deut. 11^{13-21}.
[5] Num. 15^{37-41}.
[6] SA, p. 42.
[7] For in Jer. 10^{10} we read "The LORD is the true God." We must therefore not make any separation between "God" and "true" (T. J. II. 2, p. 4*b* bottom; T. B. 14*a* bottom).

M. II. 3 (2 cont.). R. Joshua ben Qorcha[1] said: Why does the Shma' precede "And it shall come to pass if ye hearken"? So that a man may accept the yoke of the kingdom of Heaven[2] first, and afterwards accept the yoke of commandments. [Similarly] "And it shall come to pass, if ye hearken" precedes "And the LORD said," because "And it shall come to pass, if ye hearken," applies both by day and by night, but "And the LORD said" applies by day only.[3]

On Reciting the Shma' inaudibly or irregularly.

4. (3). He who recites the Shma' not loud enough for himself to hear has fulfilled his obligation. R. Jose[4] says he has not. If he has recited without expressing the letters exactly, R. Jose says he has fulfilled his obligation. R. Judah says he has not. He who recites in an irregular order[5] has not fulfilled his obligation. If he has recited and made a mistake he must return to the place where he made the mistake.

[1] *R. Joshua ben Qorcha.* A mishna teacher of the third generation, *c.* 130–160 A.D.

[2] *the kingdom of heaven.* The Sovereignty of God as made known to His people. This is also the primary meaning of "the kingdom of Heaven" in the Gospel according to St. Matthew.

[3] The reference is to the "fringes" (*tsitsith*), which are not worn at night. Num. 15^{39} says "that ye may look upon it." See Abrahams on SA, p. 97. *Vide infra*, p. 80.

[4] *R. Jose.* This name without any addition refers to R. Jose ben Chalaphta, a leather-worker in Sepphoris, and a mishna teacher of the third generation, *c.* 130–160 A.D.

[5] *in an irregular order.* See p. 56.

T. II. 3. He who recites the Shma' in an irregular order has not fulfilled his duty, and so also in the Hallel,[1] and so in the Prayer,[2] and so in the Roll.[3] T.

4. He who recites the Shma' and makes a mistake, and leaves out one verse in it, must not begin and recite that verse by itself,[4] but he begins with that verse and finishes until the end, and so in the Hallel, and so in the Prayer, and so in the Roll. He who enters into the synagogue and finds that the congregation have said half the Shma', and finishes with them, should not begin and recite from the beginning of it as far as that place, but begins from the beginning and finishes to the end. And so in the Hallel, and so in the Prayer, and so in the Roll.

5. He who is reciting the Shma' and makes a mistake and does not know where he made it, returns to the beginning of it. If he has made the mistake in the middle of the section[5] he returns to the beginning of the section; if he has made the mistake between the first [verse] [where] "write" [is said] and the second,[6] he returns to the first.

6. They who are engaged in writing books of Scripture, Tephillin,[7] and Mezuzoth,[8] break off

[1] *the Hallel.* Pss. 113–118. SA, p. 219.

[2] *the Prayer.* The *Eighteen Benedictions* (*vide supra,* p. 5).

[3] *the Roll.* The Book of Esther. Each of these three is composed of more than one section.

[4] *by itself.* For it would then have been said out of order.

[5] *in the middle of the section.* i. e. of the section he happens to be reciting.

[6] *the first* [*verse*] . . . . *the second.* i. e. ver. 9 in Deut. 6^{4-9}, and ver. 20 in Deut 11^{13-21}.

[7] *Tephillin.* The phylacteries. Small square leather boxes bound by thongs on the left arm and the head during prayers. They have been in use at least since the third century B. C. Each box contains Exod. 13^{1-10}, $^{11-16}$; Deut. 6^{4-9}, 11^{13-21}, written on parchment in Hebrew. The Greek name *φυλακτήριον* (Matt. 23^{5}) suggests that they were regarded as amulets having a prophylactic value against demons (see Oesterley and Box, pp. 447–450).

[8] *the Mezuzoth.* The name Mezuzah (lit.: "doorpost") is given to the small case hung on the upper part of the right-hand doorpost

T. their task for the recitation of the Shma', but do not break off for the Prayer. Rabbi says: Just as they do not break off for the Prayer, so they do not break off for the recitation of the Shma'. R. Chananiah ben Aqabia[1] says: Just as they break off for the recitation of the Shma', so they break off for the Prayer. R. Eleazar bar Zadoq said that when Rabban Gamaliel and his court of justice[2] were at Jabneh they were busy with the needs of the congregation, [and] did not break off for fear of failing in attention to the subject before them.

7. A porter—although the burden is on his shoulders—behold such a man recites [the Shma']. But at the time that he is unloading and loading he does not recite (it), for his mind is not settled between one and the other. He should not pray (the Prayer) until the time that he unloads.[3]

Where Workmen may Recite the Shma'.

II. 5 (4). Workmen may recite [the Shma'] on the top of a tree, or on the top of a scaffold, although they are not free to do so in the Prayer.[4]

T. II. 8. Labourers recite the Shma' if they are in the top of a tree, and they say the Prayer if they are in the top of an olive-tree, and in the top of a

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(cf. Deut. 6^9) containing a parchment on which is written Deut. $6^{4\ 9}$ and 11^{13-21} in twenty-two lines.

[1] *R. Chananiah ben Aqabia.* In the third generation of mishna teachers, *c.* 130–160 A. D. According to another reading the name of Chananiah's father was Aqiba.

[2] *Rabban Gamaliel and his court of justice.* At Jabne, *c.* 90–130 A. D.

[3] For the *Eighteen,* as has been already said, require strict attention.

[4] *in the Prayer.* The Shma' requires attention only in its first verse, but the *Eighteen Benedictions* throughout, for prayer is a matter of love (Bartenora).

fig-tree.[1] But in the case of all other trees, they come down and then say the Prayer. The owner of the house in either case comes down and says the Prayer.[2] T.

9. Labourers recite the Shma', and say the Benedictions before it and after it.[3] They eat their food and say Benedictions before and after.[4] They say the *Eighteen Benedictions* three times,[5] but we do not let them go down in front of the Ark [to say prayers for others].[6]

A Bridegroom and the Shma'. Gamaliel.

II. 6 (5 *cont.*). A bridegroom is exempt from reciting the Shma' on the first night, and until the Sabbath is over, if he has not consummated the marriage.[7] [Connected with this is] an incident in the life of Rabban Gamaliel, who married and recited the Shma' on the night he married. They said to him: Didst thou not teach us that a bridegroom is exempt from reciting the Shma' on the first night? He said to them: I will not listen to you, M.

[1] *olive-tree . . . . fig-tree.* There is not much danger of falling from these trees.

[2] His time is not so valuable.

[3] *the Benedictions before it and after it.* SA, pp. 39–42.

[4] *before . . . . after.* Literally "before them" and "after them," *i. e.* the Shma' and the meal (*vide infra*, p. 23).

[5] *three times.* i. e. morning, afternoon, and evening. The *shel* in Zuckermandel's text seems to be a printer's error.

[6] *let them go down in front of the Ark.* Cf. *M.* V. 3: "him that passes before the Ark." Either phrase was originally used of the leader in the *Tephillah*, because he stepped forward in front of the Ark containing the rolls of the Law. But the term remained on when he had taken his place there long before the *Tephillah.* "Go down," because sometimes the Ark was lower than the body of the synagogue, perhaps in order to teach humility. See Elbogen, p. 497; SA, on p. 42 (p. lvi.). Cf. *infra*, p. 40.

[7] But he must say the Shma' in the morning.

M. that I should resign the kingdom of heaven, for a single hour.[1]

T. I. 3. Bridegrooms and all who are occupied with fulfilling (other) commandments are free from the duty of reciting the Shma'. For it is said: *When thou sittest in thine house*,[2] which excludes those who are occupied with fulfilling commandments. And *when thou walkest in the way*[3] excludes bridegrooms.

II. 10. The groomsmen[4] and all the marriage guests[5] are free from the Prayer, and from the phylacteries, the whole seven days (of the wedding-feast). But they are bound to observe the recitation of the Shma'. R. Shela[6] said, The bridegroom is free from obligation, but all the marriage guests are under obligation.

Gamaliel: Other Incidents of his Infraction of Traditional Teaching.

M. II. 7 (6). He bathed the first night after the death of his wife. They said to him: Didst thou not teach us, that a mourner is forbidden to bathe?

[1] Cf. Matt. 16^{23}. [2] Deut 6^{7}.

[3] *ibid.* "The way" is interpreted as an euphemism for marriage; cf. Gen. 19^{31}.

[4] *The groomsmen* (*ha Shôshbînim*). Observe the plural. The *shôshbîn* was equivalent to our "best man," but while at some periods and in some places only the bridegroom had one, sometimes it was only the bride that had one, and again sometimes both had. In any case many of the preliminaries of the marriage were carried out by the *shôshbîn*. (Cf. John 3^{29}. See Krauss, ii, 457.)

[5] *and all the marriage guests* (*wkŏl bnê ha chuppah*). Literally, "and all the sons of the marriage-chamber." This is the phrase in Matt. 9^{15}.

[6] *R. Shela.* Placed sometimes among the Tannaim, or mishna teachers, but more usually among the very earliest of the Amoraim, or commentators upon the mishna itself. He was head of the School in Nehardea in Babylon about 200 A.D.

He said to them: I am not like all other men;[1] **M.** I am weakly.[2]

II. 8 (7 *cont.*). And when his slave Tabi died he accepted condolence[3] for him. They said to him: Didst thou not teach us, that men do not accept condolence for slaves? He said to them: My slave Tabi was not like all other slaves; he was a worthy man.

A Bridegroom and the Shma' (*continued*).

9 (8). If a bridegroom wishes to recite the Shma' the first night he may recite it. Rabban Simeon ben Gamaliel[4] says: Not every one who wishes to make a name for himself, makes it.[5]

The Recitation of the Shma' if a Relation is Dead, and at the Burial.

III. 1. He whose dead lieth before him[6] is exempt from the recitation of the Shma', † and from the Phylacteries. †[7] In the case of those who

[1] Cf. Luke 18^{11}. [2] ἀσθενής.

[3] *condolence.* In the formal utterance of prayers for the mourners by those who visited them during the week of mourning. For examples of such prayers used to-day see SA, p. 324. R. Eliezer refused to accept such condolence from his disciples, and said that only the same phrases should be used as at the death of an ox, "God make up to thee thy loss," but other Rabbis did permit more to be said when the male or female slave was pious (Gemara T.B. 18^{b}). Cf. *infra.* p. 42.

[4] *Rabban Simeon ben Gamaliel.* Son of Gamaliel II., flourished *c.* 130-160 A.D., the father of R. Judah the Prince, who was the compiler of the mishna.

[5] A warning against vanity and pride, which lead to hypocrisy. Not every one can safely imitate R. Gamaliel (see *M.* 6(5), p. 19).

[6] *before him.* In the house, unburied.

[7] †† So C. But B has "and from the Tephillah, and from all the commandments that were spoken in the Law."

M. carry the bier, and them who take their places, and them who take the places of these,[1] including those who are in front of the bier and those who are behind it, and also those who are required for the bier—they are under obligation to recite the Shma'. Both classes are exempt from the Prayer.[2]

After the Burial.

2. When they have buried the dead person and have returned, then if they are able to begin and to finish,[3] before they reach the line [of mourners][4] let them begin. But if they cannot, let them not begin. They who are standing in the inner line are exempt, but the outer are under obligation [to recite the Shma'].

> **T.** II. 11. When they have buried the dead person and are standing in a row. They in the inner row which sees the face (of the bearers) are free (from obligation to recite), but they in that which does not see the face are under obligation. R. Judah says: If only one row is there they that attend out

[1] *who take the places of these.* For it is meritorious to assist in carrying the corpse.

[2] This appears to be the meaning of C. But the text is in great disorder, and B runs: "They that carry the bier, and they who take their places, and they who take the places of these, including those who are in front of the bier, and those who are behind it—as for those who are in front of the bier, if they are required, they are exempt (from reciting the Shma') ; and as for those that are after the bier, if they are required they are under obligation (to recite the Shma') ; but both alike are exempt from the Prayer."

[3] *to finish. i.e.* "any entire section of the Shma'" (De Sola and Raphall).

[4] *the line* [*of mourners*]. After the internment, "it is the custom for the people to stand in two parallel rows while the mourners pass between them, and to say, 'May God console you together with all those who mourn for Zion and Jerusalem'" (*Jewish Encyclopedia*, v. 530).

of respect are under obligation, they that attend as mourners are free. Suppose they have gone down for the lamentations, they who see the face are free, but they who form the second row after them are under obligation, and all they who take part in the lamentations leave off for the recitation of the Shma', but do not leave off for the Prayer. It is recorded that once our Rabbis left off for the recital of the Shma' and for the Prayer. **T.**

The Case of Women, Slaves, and Children.

III. 3. Women, slaves, and little children are exempt from the recitation of the Shma', and from the Phylacteries, but are under obligation in the case of the Prayer, and the Mezuzah, and the Benediction after meals.[1] **M.**

The Shma', etc., in cases of Sexual Uncleanness.

4. He who is ceremonially unclean[2] repeats the Shma' in his heart only, and does not say a Benediction either before it or after it. But at a meal he says the Benediction after but not before.[3] R. Judah says: he says the Benediction before them and after them.[4]

5. Should one have begun to stand in the Prayer and then remember that he is ceremonially unclean let him not make a pause, but say the

[1] *the Benediction after meals.* But they are not "invited to say the Benediction." *M.* VII. 3 (2) (*infra*, p. 60).

[2] Lev. 15^{16}.

[3] *not before.* It was ordered only by the Rabbis, not by th Law.

[4] *them.* Both the Shma' and the meal (*vide supra*, p. 19).

M. short form. Should one have gone down to bathe,[1] if he can come out and cover himself and recite, before the sun actually rises, let him come out and cover himself and recite. But if not, let him cover himself with water and recite. But he must not cover himself with dirty water, nor with water used for steeping flax,[2] until he has poured water into them. And how far should he move from them, and from excrement? Four cubits.

6. A man with a running issue, and a woman, at certain times, require the bath. But R. Judah exempts them. (Summary only.)

T. II. 12. One ceremonially unclean and ill, who has poured over himself nine qabs[3] of water, lo, he recites (the Shma'). But he does not set others free from their obligation[4] until he enters into a bath[5] containing forty *seahs*[6]. R. Judah says: He must enter into a bath containing forty *seahs* in any case.[7] They that have an issue, whether male or female, and women in their separation, and they who are recovering from childbirth, are permitted to read (aloud) in the Law, and to learn in Mishna, and in Midrash, and in Halakoth and

[1] Lev. 15[16].

[2] *water used for steeping flax.* This would presumably be disagreeable in both smell and appearance. The growth of flax had of old, and probably will have in the immediate future, an important place in the commercial life of Palestine. One part of the preparation of the flax was for its stalks to be soaked in a water-hole large enough for them to decay, when the fibres would be more easily separated (Krauss, i. 139 *sq.*).

[3] *nine qabs.* A *qab* is four *logs*, or a sixth part of a *seah* (Krauss, ii. 393 *sqq.*).

[4] As their leader in prayer.

[5] *a bath.* On the bath, cf. Krauss, i. 217–233.

[6] *forty seahs.* A *seah* was over 21⅓ pints. Observe that the regulation completely excludes a mere sprinkling.

[7] *in any case.* For his own sake as well as for that of others.

Haggadoth, but they who are ceremonially unclean T.
are forbidden all. R. Jose says: Such a man learns in the Halakoth to which he is accustomed, so long as he does not lay the mishna in order before others.[1]

13. One ceremonially unclean who has no water to bathe himself, lo, he recites the Shma', but not loud enough for himself to hear it, and he does not say the Benedictions either before or after it. Such is the opinion of R. Meir.[2] But the Majority say: he recites the Shma' and that aloud for himself to hear it, he says the Benedictions before and after it. R. Meir said: Once we were sitting in front of R. Aqiba and were reciting the Shma', but not aloud for us to hear it, because of a quaestor who was standing at the door. They said to him: A time of danger is no proof.[3]

14. Lo, if a man is standing in the open country naked, or doing his work naked—lo, he must cover himself with straw or stubble or anything else, and so recite [the Shma'], in accordance with the saying, It is not praiseworthy for a man to be standing naked; for when the Holy One, blessed be He, created man He did not create him naked. For it is said: "*When I made the cloud his garment and thick darkness his swaddling-band.*"[4] "When I made the cloud his garment"—this means the sac; "and thick darkness his swaddling-band—this means the placenta. Lo, a man who has an apron of cloth or of leather girded on his loins, lo, he recites [the Shma']. But in either case the man does not say the Prayer until he covers his heart.

[1] *before others.* He may learn for himself, but may not set it in order before others, for the purpose of discussing it.

[2] *R. Meir.* A mishna teacher of the third generation, *c.* 130–160 A.D. He was pupil first of R. Ishmael and then of R. Aqiba. His edition of the mishna depended on that of R. Aqiba and was the basis of our mishna by R. Judah.

[3] The fact that R. Meir was in danger at the time is no proof that others who are not in personal danger may say the Shma' so low.

[4] Job 38[9].

T. 15. A man may not put his head within [the part of his dress that is over] his bosom, and so recite the Shma'.[1] But if his under-garment is girt closely underneath it is allowable. Two men who sleep under one rug are not permitted to recite the Shma' [thus]. But one covers himself with his covering and so recites, and the other covers himself with his covering and so recites. If they are his son or his daughter while they are still young it is allowable.

16. Si puer possit comedere quantitatem olivae,[2] recedunt ab ejus stercore et urina quatuor cubitos; non est recedendum nisi ab excrementis hominis, et canum, quando in illis ponunt pelles.[3] Scaphium excrementi, et matulam urinae, si fuerit secum in domo, se removet quatuor cubitos, et legit. Si fuerit ante lectum, injicit quantulumcunque aquarum, et legit; si minus, non legit. R. Zakkai dicit, Si in illud injiciat quartarium[4] aquae, legit; si minus, non legit. Rabban Simeon ben Gamaliel dicit, Si fuerit ante lectum, non legit, si post lectum, legit. R. Simeon ben Eleazar dicit, Vel si domus pateat decem cubitos, et scaphium excrementi in illa sit, non legit, nisi prius operiat, et sub lecto deponat.

17. A man may not enter into filthy alleys, and recite the Shma'. And not only so but even if he enter while he is reciting, lo, he leaves off until he goes out of the legal limits[5] of all that place, and then recites.

18. A man may not stand and pray when he

[1] The object of the whole of this, as of the preceding, section is to forbid any unseemliness of act or thought while engaged in religious devotions.

[2] *quantitatem olivae.* It therefore does not apply to a baby.

[3] *for tanning.* See Krauss, ii. 261, 627.

[4] *quartarium.* Either as regards the whole vessel, or perhaps of a *log*.

[5] *the legal limits.* The word (*reshuth*) properly means the territory over which the individual, or, in this case, the town, has rights. But here the phrase seems to be used in the narrower sense of the town itself, exclusive of outlying lands belonging to it.

feels he ought to relieve nature. For it is said: *Prepare to meet*[1] *thy God, O Israel.*[2] T.

19. Non mingit in loco ubi oravit, nisi quatuor cubitos recesserit. Qui minxit non in illo loco orat, nisi quatuor cubitos recesserit. Si urina siccetur aut absorbeatur, licet.

20. He who enters into a bath—in a room where men are standing clothed, recitation and Prayer, and it is needless to say religious greeting, may take place there. He [also] puts on his Tephillin, and it is needless to say he does not take them off (if he has already put them on). If it is a room where men are standing, some naked and some clothed, religious greeting may take place there, but not recitation and Prayer. He does not take off his Tephillin and does not put them on to begin (his devotions). If it is a room where men are standing naked religious greeting may not take place there, and it is needless to say[3] that he does not put on his Tephillin.

21. Hillel the Elder[4] says: Show not thyself naked, show not thyself clothed; show not thyself standing, show not thyself sitting; show not thyself laughing, show not thyself weeping; for it is said: "*A time to laugh and a time to weep;*

[1] *meet.* The same Hebrew word as that translated "recite."

[2] Amos 4^{12}. The recitation of the Shma' must always be seemly and decorous.

[3] *and it is needless to say.* The Erfurt MS. reads "(not) recitation and Prayer, and he puts off his Tephillin, and it is needless to say that he does not put them on."

[4] *Hillel the Elder.* The next Hillel was so very much junior (Patriarch 330-365 A.D.) that the epithet can hardly be given for the purpose of comparison with him. It is rather a title of honour, and of supremacy in learning and wisdom. In the *Siphra* (*Kdoshim* III. 7) on Lev. 19^{32} we find: "R. Jose the Galilean says, Elder (*ZaKêN*) means nought else than 'He who has acquired wisdom' (*Zeh shKaNah chokmah*), for it is said 'The LORD acquired me (KNani) as the beginning of His way' (Prov. 8^{22}). He is, by the bye, never called "Rabbi Hillel," except, as it seems, in C of *Aboth* II. 5.

T. *a time to embrace and a time to refrain from embracing.*"[1]

II.—Prayer, especially the Prayer *par excellence* (the "Eighteen Benedictions").

The Three Times of Prayer.

M. IV. 1. The Morning Prayer [may be said] until midday. R. Judah says [only] till the fourth hour.[2] The Afternoon Prayer until the evening.[3] R. Judah says [only] till half the afternoon.[4] The Evening Prayer has no fixed law, and the Additional Prayers[5] may be said the whole day.[6]

T. III. 1. Just as a fixed law was given[7] for reciting the Shma', so did the Majority set a time for the Prayer. Why did they say: The Morning

[1] Eccles. $3^{4,5}$. Observe that the words quoted are not consecutive. The passage may mean that each duty has its fitting time, and it is ostentatious to allow ourselves to be caught by the time for reciting the Shma' when we are not duly prepared for it. So our Lord urges men not to pray standing at the corners of the streets (Matt. 6^{5}). Cf. the warning at the end of *M.* II. 8 (p. 21).

But Bacher (*Ag. der Tann.* I. 8) explains the passage as only the development of another saying by Hillel (*Aboth* II. 5), "Separate not thyself from the community." Then it will mean, Do not be doing things at times when others are doing the opposite. But the former explanation seems to suit the context better.

[2] *the fourth hour.* Until the end of it, which is the third part of the day (Bartenora), say 10 a.m.

[3] *the evening.* i. e. sunset, say 6 p.m.

[4] *half the afternoon.* The afternoon (*Minchah*) lasts from the ninth hour and a half, say 3.30 p.m., for two and a half hours, so that the half of this would be about 4.45 p.m. (cf. Bartenora).

[5] *the Additional Prayers.* Special prayers for Sabbaths and Feast days (SA, pp. 159–173, 233–238). Special sacrifices are ordered in Num. 28^{29}.

[6] *the whole day.* B adds, "R. Judah says [the Additional Prayers may be said] until the seventh hour," say 1 p.m.

[7] The Vienna MS. and the common text read, "Just as the Law appointed a fixed law," and this may be right.

Prayer [may be said] until midday? Because the morning continual burnt-offering was offered until midday.[1] R. Judah says: Until the fourth hour. And why did they say: The Afternoon Prayer until the evening? Because the continual burnt-offering between the evenings[2] was offered until the evening. R. Judah says: Until the division of the afternoon? The eleventh hour *minus* a quarter.[3] T.

2. The evening prayer has no fixed law. R. Eleazar bar Jose[4] says: [It ends] with the closing of the gates.[5]

3. If a man has prayed the additional prayers either while the morning continual burnt-scarifice is offered, or up to a time when the morning continual burnt-sacrifice is no longer offered—he has accomplished his duty. R. Aqiba says, if his prayer flows freely in his mouth, it is a good sign for him, but if not, it is a bad sign for him. He used to say:[6] Everyone in whom the mind of man finds pleasure, the mind of God[7] finds pleasure [also]; if the mind of man does not find pleasure in him the mind of God[7] does not find pleasure in him. Everyone whose own mind finds pleasure in what he does[8]—it is a good sign for him; if his own mind does not find pleasure in what he does it is a bad sign for him.

[1] *was offered until midday.* "The one lamb thou shalt offer in the morning" (*ba bôqer*), clearly not later than midday (Ex. 29^{39}).

[2] *between the evenings.* Exod. 29^{39}, R. V. margin.

[3] *the eleventh hour* minus *a quarter.* 4.45 p.m. see mishna, note.

[4] *Eleazar bar Jose.* Eleazar, son of Jose the Galilean (p. 15), a mishna teacher of the third generation, c. 130–160 A.D.

[5] *the closing of the gates.* Presumably the Temple gates were closed at dusk.

[6] See *Aboth* III. 13 (15), where however the saying is attributed to R. Hananiah ben Dosa.

[7] *God.* Lit.: the Place, in Whom are all things, "for He is the Place of the world, and the world is not His place." See C. Taylor on Aboth. II. 18 (17); Lukyn Williams on Col. 1^{17}.

[8] *what he does.* Lit.: "what is his," but the reference seems to be not to his possessions, but to his occupations and actions.

Parenthesis: A Rabbi's Prayers on Entering and Leaving His "School."

M. IV. 2. R. Nechuniah ben ha-Qanah[1] used to pray on his entering the School,[2] and on his going out, a short prayer. They said to him, What is the nature[3] of this prayer? He said to them: On my entering I pray that no offence [to others] happens through me,[4] and on my going out I give thanks for my lot.[5]

The Eighteen Prayers and their Abstract.

3. Rabban Gamaliel used to say: a man prays the Eighteen [Benedictions] every day. R. Joshua used to say the abstract[6] of the Eighteen. R. Joshua[7] used to say: If his Prayer

[1] *R. Nechuniah ben ha-Qanah.* One of the first generation of mishna teachers, *c.* 90 A.D., the teacher of R. Ishmael (p. 6). He is the reputed author of the Cabbalistic *Sepher ha Bahir.*

[2] *the School.* Literally, the Beth ha Midrash, the lecture room.

[3] *nature.* So Bartenora, literally "place." Possibly it means only "occasion."

[4] *through me.* By a wrong exposition, at which other scholars may laugh, glad at my mistake, and so sin.

[5] *my lot.* My calling as a frequenter of the School. Both the prayer and the thanksgiving are given in the Gemara, 28*b*.

[6] *the abstract.* The word (*mê'eyn*) is properly "after the appearance of," but is used here almost as an independent substantive, "a resemblance of," "a paraphrase," "an abstract" (see Levy, *Neuh. u. Chald. Wörterbuch,* 1883, iii. 640).

The oldest "abstract" of the Eighteen Benedictions seems to be the *Habinenu* (SA, p. 55 with Abraham's note), where, however, the rubric orders that the first three prayers of the Eighteen precede it. The early (Palestinian) form (*c.* 254 A.D.) is given in Dalman *Worte,* Appendix, p. 304; Staerk, p. 20.

[7] *R. Joshua.* B. has R. Aqiba. But this may be due to the similarity of the sayings ascribed to the latter in *T.* III. 3. "R. Joshua" in the Mishna is R. Joshua ben Chananiah, a mishna teacher of the second generation, *c.* 90–130 A.D. "I said, I care

is fluent[1] in his mouth he prays the Eighteen, **M.** and if not the abstract of the Eighteen.[2]

The Prayer not to be Mechanical: Prayer when in Danger.

4. R. Eliezer used to say: He that maketh his prayer a fixed portion[3]—his prayer is not true supplication. R. Joshua used to say: He that travelleth in a dangerous place prays the Prayer in a shortened form, the abstract of the Eighteen, and says: *Save, O* LORD, *Thy people, the remnant of Israel;*[4] and at every branch-road of their journey let their needs be before Thee. Blessed art Thou, O LORD, that hearest prayer.

T. III. 7. If one is walking in a place of danger and of robbers he prays the Prayer in a shortened form. What is the Prayer in a shortened form? R. Eliezer says: "Do Thy will in heaven above, and give quietness of spirit to them that fear Thee in the earth, and do that which is good in Thine eyes, blessed art Thou that hearest prayer." R. Jose says: "Hear the voice of the prayer of Thy people Israel, and perform their request quickly, blessed art Thou that hearest prayer." R. Eleazar bar Zadoq says: "Hear the voice of the cry of Thy

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not if my lot be as that of Joshua ben Chananja: after the last destruction he earned his bread by making needles, but in his youth he had been a singer on the steps of the Temple, and had a memory of what was, before the glory departed" ("George Eliot," *Daniel Deronda*, c. XL., 1876, iii. 179).

[1] *fluent.* Cf. M. v. 5. p. 41. T. iii. 3. p. 29.

[2] *the abstract of the Eighteen.* If he remember the Eighteen without difficulty, let him pray them in full.

[3] *a fixed portion.* i. e. with a limit of time and matter not to be exceeded.

[4] Jer. 31[7].

T. people Israel, and perform their request quickly, blessed art Thou that hearest prayer." Others say: "The needs of Thy people are many and their intelligence is short, let it be acceptable before Thee, O LORD our God, that Thou shouldest give to each one all his needs, and (to) every creature sufficient for its wants, blessed art Thou that hearest prayer." R. Eleazar bar Zadoq said, My father used to pray the Prayer in a shortened form on sabbath eves: "Of Thy love, O LORD our God, with which Thou hast loved Israel Thy people, and of Thy compassion, O our King, with which Thou hast had compassion on the sons of Thy covenant, Thou hast given to us, O LORD our God, this great and holy seventh day in love." And over the cup[1] he used to say: "Who did sanctify the sabbath day"; and he did not add the "seal."

Prayer when riding on an Ass.

M. IV. 5. Should one be riding on an ass let him dismount. If he cannot dismount let him turn his face.[2] And if he cannot turn his face let him direct his intention towards the most Holy Sanctuary.

T. III. 18. If a man is riding on his ass, if he has anyone to hold the ass for him let him descend and pray; but if not let him pray where he is. Rabbi says: In either case he prays where he is, only he must direct his intention.

Prayer on a Ship or on a Raft.

M. IV. 6. Should one be sitting in a ship, or on a raft,[3] let him direct his intention towards the most Holy Sanctuary.

[1] *the cup.* Drunk on Sabbath eve before the meal (Laible).
[2] *turn his face.* i. e. to Jerusalem and the Temple.
[3] *a raft.* The Hebrew word (*'aṣdah*) probably represents σχεδία, but possibly *esseda*, a waggon.

T. III. 19. If a man wakes up early to go on a journey, behold, he takes a trumpet [1] and blows it, a Lulab [2] and shakes it, a roll of the Book of Esther [3] and reads in it, and prays (the Eighteen). Then when the time of reciting the Shma' arrives, behold, he recites it.[4] If he wakes up early to sit in a waggon or in a ship, behold, he prays (the Eighteen). Then when the time of reciting the Shma' arrives, behold, he recites it. T.

The Additional Prayers—Whether to be said only in a Congregation.

IV. 7. R. Eleazar ben Azariah used to say: The Additional Prayers are said only in the local congregation.[5] But the Teacher [6] says: Both in a local congregation and where there is no local congregation. R. Judah used to say in his name: [7] In every place where there is a local congregation the individual is exempt from the Additional Prayers.[8] M

T. III. 10. In every festival in which there is no Additional service, as, for example, Chanuka and Purim, at the morning and the afternoon service one

[1] *he takes a trumpet.* i. e. on New Year's Day; see Lev. 23 [24]; Num. 29 [1] (Oesterley and Box, p. 411).

[2] *a Lulab.* A palm-branch bound with myrtle and willow at the F. of Tab. (*Jew. Enc.:* viii. 205). *Infra,* p. 80.

[3] *a roll of the Book of Esther.* At Purim, Esther. 9 [32]. (Oesterley and Box, pp. 407 *sq.*)

[4] *he recites it*—on his journey.

[5] *in the local congregation.* Not alone. The reason appears to be that the synagogue service was framed after the pattern of the Temple service. See Staerk, p. 21.

[6] *the Teacher* (*haRab*). B has *ha-chakamim*, the Majority.

[7] *in his name.* Presumably of R. Eleazar.

[8] It is sufficient for him to have taken part in the prayers of the congregation.

T. prays the Eighteen, and says an abstract corresponding to the needs of the occasion.[1] If he does not say this he is not made to turn back. And in every festival in which there is an Additional service, as, for example, the beginning of the month, and the ordinary days in a festival, at the morning and the afternoon service he prays the Eighteen, and says [the special section for] the sanctification of the day[2] in the Benediction about the Temple service.[3] R. Eleazar says (that he says it) in the *Hoda'ah.*[4] And if he does not he is turned back.

And in the Additional services he prays seven[5] [Benedictions] and says [the special section for] the sanctification of the day in the middle.

11. In the case of a sabbath which falls on the first day of the month, or on the ordinary day of a festival, at morning and afternoon prayer one prays seven[5] prayers, and says an abstract corresponding to the needs of the occasion in the "Temple worship" Benediction.[6] But R. Eleazar says, in the *Hoda'ah.* If one has not said it, he is not turned back. And at the Additional Prayers he prays seven prayers and says [the special section for] the sanctification of the day in the middle.

12. On sabbath, and festival, and the Day of Atonement, one prays seven prayers, and says [the special section for] the sanctification of the day in the middle.[7]

13. The case of the festival of New Year's Day, which falls upon a sabbath. The School of

[1] SA, pp. 51, *sq.* [2] SA, p. 50.

[3] The 16th or 17th Benediction. SA, pp. 49 *sq.* Staerk, pp. 14, 18.

[4] *the Hoda'ah.* The second of the last three Benedictions, *i.e.* the 17th or 18th, so called from the first word *Modim,* "we acknowledge" (SA, p. 51).

[5] *seven.* "The first three, and the last three, of the Eighteen, and a special one in the middle" (Laible). See Abrahams on SA, p. 159.

[6] Cf. SA, pp. 50, 140.

[7] See Staerk, pp. 21 *sq.*

Shammai say: One prays ten[1] [Benedictions], and says that for the sabbath by itself, and that for the festival by itself, and he begins with that for the sabbath. But the School of Hillel says: he prays nine[2] [Benedictions]. T.

The case of a festival which falls on a sabbath. The School of Shammai say: he prays eight [Benedictions], and says that for the sabbath by itself, and that for the festival by itself, and he begins with that for the sabbath. But the School of Hillel say: he prays seven, beginning with that for the sabbath, and ending with that for the sabbath, and he says [the special section for] the sanctification of the day in the middle. R. Nathan says: also he seals it with: "Blessed be Thou that sanctifiest the sabbath and Israel and the festival seasons."[3]

The Posture and Attention in Prayer.

V. 1. Men stand[4] not to pray save with solemnity.[5] The pious of former time used to wait for one hour and then pray, so that they might direct their intention upon God.[6] Should the King[7] salute him, let him not return the M.

[1] *ten Benedictions.* The first three and last three of the Eighteen, three for New Year's Day (SA, pp. 241 *sq.*), and one for the sabbath (see Laïble).

[2] *nine [Benedictions].* Not adding a special Benediction about the sabbath.

[3] SA, p. 238.

[4] *stand.* i.e. to say the Eighteen (cf. pp. 4 *sq.*).

[5] *with solemnity.* The phrase is literally "with heaviness of head," *i. e.* with bending it down, but probably the expression is here solely metaphorical, in contrast to "lightness of head," *i.e.* irreverence, cf. T. III. 21 (p. 38). It is not far removed from the phrase "the poor in spirit" (Matt 5[3]).

[6] *God.* Lit.: the Place (p. 29). B has "their Father who is in heaven."

[7] *the King.* An Israelite, for to a heathen king one must answer, for fear of the consequences (Bartenora).

M. salutation. And should even a snake[1] twist round his heel, he should not make a pause.

T. III. 4. Ben Azzai says: Everyone whose body suffers because of his learning[2]—it is a favourable sign for him; if his learning because of his body, it is a bad sign for him. Everyone whose mind is disordered because of his learning it is a favourable sign for him; and everyone whose learning is disordered because of his mind,[3] it is a bad sign for him. He that prayeth must direct his intention to it. Abba Saul[4] says, The *Memoria technica*[5] for the Prayer is, "*When Thou directest their heart, Thou wilt cause Thine ear to hear.*"[6]

5. R. Judah said: When R. Aqiba was praying with the congregation he used to shorten [his prayers, hurrying] in front of them all; when he was praying quite alone, if a man left him on this side (of the room) he would come and find him on the other side, because of the bowings and prostrations that he used to make.[7]

6. Perhaps a man should pray the whole day long? He has clearly said in the case of Daniel: "*three times a day was he kneeling upon his knees,*"[8] etc. Perhaps [this was] from the time that he came into Captivity? It is expressly said: "*as he did aforetime.*" Perhaps one should say it loud enough for oneself to hear? He has clearly said in

[1] *a snake.* An ordinary one, which does not generally bite. But in the case of a viper or a scorpion, which certainly bite and kill, he should pause (Bartenora).

[2] *learning.* Lit.: "wisdom," and so throughout this section.

[3] *mind.. da'ath,* perhaps constitution.

[4] *Abba Saul.* Of the third generation of mishna teachers, *c.* 130–160 A. D.

[5] *memoria technica.* Lit.: "sign."

[6] Ps. 10^{17}.

[7] The section shows the earnestness with which the great teacher prayed.

[8] Dan. 6^{10}. The phrases in the case of Daniel, Hannah, David, Solomon are literally "in Daniel," etc., and possibly are of the same type as on p. 79.

the case of Hannah: "*Now Hannah, she was speaking in her heart,*[1] etc. Perhaps we should include them all (the Eighteen) at one sitting? He has expressly stated in the case of David: "*Evening, and morning, and noonday,*"[2] etc. "Evening"—that is, evening prayer; "morning"—that is, morning prayer; "noonday"—that is afternoon prayer (Minchah). Perhaps one should ask for what one needs and then depart (without saying the Benediction)? He has expressly stated in the case of Solomon: "*to hearken unto the cry and to the prayer*"[3] "cry"—that is chanting (in praise), and so he says: "*Cry aloud, ye righteous, in the* LORD,"[4] etc. We do not say anything after "True and sure,"[5] but we do say things after the Prayer, even though it be the Order of Confession of the Day of Atonement.[6] T.

14. A blind man, and whoever is not able to determine the direction in which he faces, direct their intentions to God[7] and pray; for it is said: *and they shall pray towards the* LORD."[8]

15. They who stand [praying] outside the [Holy] Land set their intention opposite the land of Israel, and pray; for it is said: "*and they pray towards the* LORD *in the direction of their land*[9] *which Thou hast chosen.*" They who stand in the land of Israel set their intention opposite Jerusalem and pray; for it is said: "*and they pray towards this city.*"[10]

16. They who stand in Jerusalem set their intention opposite the Sanctuary, and pray; for it is said: "*and they pray towards this place.*"[11] If they find themselves standing on the north [of the

[1] 1 Sam. 1[13].
[2] Ps. 55[17].
[3] 1 Kings 8[28].
[4] Ps. 33[1].
[5] "True and sure" (*'Emeth wyatzib*), cf. p. 7.
[6] After the Prayer (*Tephillah*) serious variations may begin, exclusive of minor variations in the *Tephillah* itself.
[7] *God.* Lit.: "the Place."
[8] 1 Kings 8[44].
[9] *their land.* Not verbally in 1 Kings 8[44].
[10] Again, not verbally correct.
[11] *this place.* This also is not verbally exact.

T. temple] their faces should be towards the south, if standing on the south their faces should be towards the north, if standing on the east their faces should be towards the west, if standing on the west their faces should be towards the east, and so all Israel find themselves praying to one place.

17. A man may not stand upon a bed, nor upon a seat, nor upon a bench, and pray, for there may be no high position before God;[1] for it is said: "*Out of the depths have I cried unto thee, O* LORD."[2] If he is old, or ill, behold, then it is permissible.[3]

20. Suppose a man is standing and praying in a camp[4] or in an open highway, behold, he avoids an ass or an ass-driver or a seller of pots;[5] he does not pause [in his prayer]. They say concerning R. Chanina ben Dosa, that he was standing and praying, and an *'arod*[6] bit him, and he made no pause. His disciples went and found it dead on the mouth of its hole. They said: Woe to the man whom an *'arod* has bitten; [but] woe to the *'arod* which bit ben Dosa.

21. We do not stand up to pray straightway from conversation, nor from laughter, nor from frivolity, nor from idle talk, but (we do) from learned discourse.

And so a man should not take leave of his companion straightway from conversation, nor from laughter, nor from idle talk, nor from frivolity, but from learned discourse. For so we find in the

[1] =the Place, and so, often.

[2] Ps. 130[1].

[3] On this section see "*The Hebrew-Christian Messiah,*" p. 237.

[4] *camp.* στρατεία.

[5] *a seller of pots* (*qaddar*). But Kahan's emendation in Laible to *qarrar*, or rather *qârār* (waggoner) may be accepted.

[6] *an* 'arod. Usually a wild ass, but here evidently a species of venomous snake. The story comes also in T. J. V. 1. (p. 9[a]), but rather differently in T. B. 33[a].

case of the prophets of old[1] that they closed their **T.**
words with words of praise and supplications.[2]

The Mention of, and the Petition for, Rain, also the Habdalah, in the Prayer.

V. 2. They make mention of[3] the powers of the **M.**
rains[4] in the [Benediction of] the resurrection of the dead,[5] and they ask for rains in the Benediction of the years[6] and [they add] the *Habdalah*[7] in "Thou that graciously givest knowledge."[8] R. Aqiba used to say: One says it (the Habdalah) as a fourth Benediction by itself. R. Eliezer used to say: With the *Hoda'ah*.[9]

T. III. 9. If he has not made mention of the power of the rains in [the Benediction of] the Resurrection of the dead, and has not asked for the rains in the Benediction of the years, he must be turned back.

If he has not said the Habdalah at "Thou that graciously givest knowledge," he says it over the

[1] *the prophets of old.* Literally "the former prophets," but this technical term for the Books of Joshua, Judges, Samuel, and Kings can hardly be intended here.

[2] For the principle compare the direction of the Massoretes to repeat Isa. 66[22] after ver. 24.

[3] *make mention of.* In contrast to direct petition, see note 5.

[4] *the powers of the rains.* So literally, but the phrase connotes the manifestations of the Divine power in sending rain.

[5] *the resurrection of the dead.* The words "Thou causest the wind to blow and the rain to fall" are inserted in the second Benediction of the Eighteen during the winter months (SA, p. 44).

[6] *the years.* The petition for rain is used in the ninth Benediction from Dec. 4 to the first day of Passover (SA, p. 47).

[7] *the Habdalah.* A short Benediction at the conclusion of sabbath. See Staerk, p. 26; cf. SA, pp. 216 *sq.*, *Jewish Encyclopedia*, vi. pp. 118–121.

[8] *knowledge.* The fourth Benediction (SA, p. 46).

[9] *the Hoda'ah*, p. 34 note.

T. cup.[1] If he has not said it [there] he must be turned back.

R. Jose said: Also he who has not made mention of [the covenant] in the thanksgiving for the land[2] must be turned back.

Three Examples of Benedictions at Wrong Times. On Mistakes made by the Leader.

M. V. 3. He that saith: "Over a bird's nest[3] do Thy mercies extend," and "For good let Thy name be remembered,"[4] and "We praise, we praise,"[5] must be stopped. As for him that passes before the Ark[6] and makes a mistake let another pass in his stead. Let him not decline [when asked to say prayers at that time]. Where does he begin? At the beginning of the Benediction in which he [the former] made the mistake.

[1] *the cup.* At the end of the sabbath, SA, p. 216.

[2] *the thanksgiving for the land.* In the Benediction after the meal, SA, p. 280. The Erfurt text is ungrammatical, but the Vienna and the ordinary text read "who has not made mention of the covenant in the Benediction for the land." The covenant is "that which Thou hast sealed in our flesh."

[3] *Over a bird's nest.* Deut. 22^7. The prayer would continue "and therefore have mercy upon us." But this implies that Deut. 22^7 was recorded to exhibit God's mercy. It was not so. For otherwise God would not allow birds and beasts to be killed. That passage is to be accepted as God's decree, without our making use of it for such a purpose (*Tosaphoth Yom Tob*). It is possible, as the following cases are connected with heretical opinions, that the remembrance of Matt. 10^{29} may also have had some influence.

[4] *For good, etc.* It seems to deny that evil is permitted by God as well as good.

[5] *We praise, we praise.* Twice over. The speaker may be referring to more than one divine principle (cf. the next mishna and *M.* IX. 8 (5), p. 87, and the common argument for the Trinity from the threefold use of "Holy" in Isa. vi. 3).

[6] *him passes before the Ark.* p. 19 note. It was correct for him who was invited to lead the *Tephillah* to decline the first time, but to yield to a second and third invitation (Gemara T. B. 34^a).

4. He[1] that passes before the Ark must not answer Amen after the priests[2] [for fear of] distraction. If no priest is there he must not lift up his hands [to bless]. But if he has confidence that if he lifts up his hands[3] [to bless] he can return to his prayer, he is permitted to do so. **M.**

On Mistakes (*continued*). **R. Chanina's Knowledge of the Effect of His Prayers.**

5. He who is praying and makes a mistake—it is a bad omen for him. And if he is the representative of the congregation[4] it is a bad omen for those that bid him represent them, because a man's representative is like himself.[5] They tell of R. Chanina b. Dosa that he used to pray over the sick and say: This one will live, and this one will die. They said to him: Whence knowest thou [this]? He said to them: If my prayer is fluent[6] in my mouth I know that he [the sick

[1] B prefixes: "He that says, Let the good say the Benediction, lo, this smacks of heresy (*minûth*)," as suggesting the division of members into worthy and unworthy. But it would not appear to have any connexion with Christianity.

[2] *after the priests.* The blessing from Num. 6^{24-26} was given by the priests between the Eighteenth and Nineteenth Benedictions (SA, p. 53). If the leader said "Amen" he was in danger of forgetting the last Benediction. The priests face the people, and the leader faces the priests and says the blessings word for word for them to repeat. To each of the three blessings the people say Amen. See Maimonides.

[3] *his hands.* Literally "his palms," perhaps the palms of the hands were held up towards the congregation.

[4] *the representative of the congregation* (*shliach tsibbur*). In his duties for the occasion; it was not a permanent office (Elbogen, p. 488).

[5] *like himself.* Cf. Matt. 10^{40}. See my *Manual of Christian Evidences for Jewish People*, §§ 339 *sq.*

[6] *fluent.* Cf. *M.* IV. 3 (p. 31).

M. man] is accepted, and if not I know that he is rejected.

ADDITIONAL MATTER IN T.

Reverence in Writing the Name.

T. III. 22. He who is writing the name [of the LORD] may not return a man's salutation even if it be that of a king. If he is writing five or six such names, when he has finished one of them he returns the salutation.

The Benediction of Mourners.

23. In a place where they are accustomed to say the Benediction of Mourners as three prayers,[1] we say three; where as two, we say two; where as one, we say one.

24. In a place where they are accustomed to say the Benediction of mourners as three prayers, a man combines the first with that about the Resurrection of the Dead and seals it with "Thou that quickenest the dead." [He combines] the second with "the consolation of the mourners" and seals it with "He that consoleth His people and His city." [He combines] the third with "the restitution of kindnesses," but does not seal it. He that dismisses the congregation in the cemetery has no need to seal.

On Certain Points in the Eighteen.

25. The Eighteen Benedictions which the Majority have ordered, correspond to the eighteen times that the LORD is mentioned in the Psalm beginning "*Give to the LORD, O ye sons of the mighty.*"[2] One combines [the Benediction about] the *Minim*[3] with

[1] *as three prayers.* In the house, on the part of visitors after the funeral. SA, pp. 323 *sq.* Cf. *supra*, p. 21.

[2] Ps. 29.

[3] *the Minim.* The Palestinian, or older form of the Twelfth Benediction is, "To the apostates (*mshummādim*) let there be no

that about the Pharisees,[1] and that about the Proselytes with that about the Elders,[2] and that about David with that about Jerusalem.[3] If men have said each of these by themselves, their obligation is fulfilled. **T.**

III.—Benedictions at, and especially after, Meals, and on Various Occasions.

The Proper Forms for the Different Foods.

VI. 1. What is the form of the Benediction over fruits?[4] Over the fruits of trees a man says: "Thou that createst the fruit of the tree"; with the exception of wine, for over wine he says: "Thou that createst the fruit of the vine." Over the fruits of the earth he says: "Thou that createst the fruit of the ground"; with the exception of a piece of bread, for over a piece of bread he says: "Thou that bringest forth bread from the earth." Over vegetables he says: "Thou **M.**

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hope, and the kingdom of pride do Thou quickly root out in our days. And let the Christians (*notzrim*), and the *minim*, perish as in a moment. Let them be wiped out of the book of life, and with the righteous let them not be written. Blessed art Thou, O Lord, who subdueth the proud." The common, and later, form may be found in SA, p. 48.

[1] *the Pharisees.* The word does not occur in either of the two forms of the *Shemoneh Esreh*, though in the best text of the Babylonian "the pious" (*hachasidim*) are mentioned in No. 13 (SA, p. 48).

[2] *the Proselytes . . . the Elders.* See the common text of No. 13.

[3] *David . . . Jerusalem.* So the Palestinian and the common text of No. 14 (SA, p. 49). But David is not mentioned in the best text of the Babylonian form.

[4] On Grace at meals, both before and after, see SA, pp. 278–286. The Grace before meals was very short (SA, p. 278), that after was elaborate and the rules following refer to variations in it.

M. that createst the fruit of the ground." R. Judah used to say: "Thou that createst different kinds of herbs."

2. If a man has said over the fruits of trees the Benediction: "Thou that createst the fruit of the ground"[1] he has fulfilled his obligation. Over the fruits of the earth, "Thou that createst the fruit of the tree"—he has not fulfilled it.[2] And if he has said over them all, "By whose word all things exist," he has fulfilled it.[3]

3. Over anything that has not grown out of the earth [*e.g.* animal food], he says, "By whose word all things exist." Over vinegar, and over locusts,[4] and over [fallen] unripe fruits, he says: "By whose word all things exist."[5] R. Judah says: Anything which belongs to a kind that has to do with a curse[6] must not have a Benediction said over it.

4. If a man has in front of him many kinds [of fruit], R. Judah says: If among them there is one of the seven kinds he says the Benediction over it.[7]

[1] *The ground.* Instead of "the tree" SA, p. 290.

[2] *he has not fulfilled it.* A tree fairly comes under things that grow from the ground, and the Benediction may therefore pass. But a vegetable is not a tree, and to call it so in a Benediction spoils the Benediction.

[3] SA, p. 290. For this gives glory to Him to whom it is due. The phrase "by whose word" may underlie John 1^3.

[4] *locusts.* Matt 3^4.

[5] *exist.* Some MSS. (not B.) add, "over milk and over cheese and over eggs, 'by whose word,'" etc.

[6] *a curse.* Because of corruption as in the case of vinegar (from wine), fallen fruit, cheese, or by being symbols of destruction as in the case of locusts (Joel 2^{1-11}).

[7] *i.e.* the Benediction that corresponds to whichever of the seven kinds (see p. 57) he chooses.

But the Majority say: He says the Benediction over whichever of them he likes. **M.**

T. IV. 1. Let not a man taste anything until he pronounces a Benediction, for it is said: "*The* LORD*'s is the earth, and the fulness thereof; the world and they that dwell in it.*"[1] He that getteth enjoyment out of this world without a Benediction, behold, he has defrauded (the LORD),[2] to such a degree that at last all the commands are loosed for him.[3] Let not a man make use of his face, his hands, and his feet, save for the honour of his Owner, for it is said: "*The* LORD *hath made everything for His own purpose.*"[4] **T.**

2 In the case of date-honey, cider, and vinegar made from late grapes, we say Benedictions over them in the same way that we say Benedictions over brine (pickle).[5]

3. In the case of unmixed wine, they say over it the Benediction: "Thou that createst the fruit of the tree,"[6] and take of it for washing the hands. If one has put water into it they say over it the Benediction: "Thou that createst the fruit of the vine," and they do not take of it for washing the hands. These are the words of R. Eliezer. But the Majority say: unmixed or mixed are all one.[7] They say over it the Benediction: "Thou that createst the fruit of the vine," and do not take of it for washing the hands.

4. If they have brought before him different

[1] Ps. 24^{1}.

[2] *defrauded* (*the* LORD). The verb *ma'al* suggests Lev. 5^{15}.

[3] *loosed for him.* One duty neglected leads to total disregard of the Law. Cf. Jas. 2^{10}. For "loosed" cf. Matt. 5^{19}.

[4] Prov. 16^{4}.

[5] *brine* (*pickle*). The Latin word *muries* is used. For the Benediction they must be treated as liquors, not as fruits.

[6] *the fruit of the tree.* Unmixed wine was usually not drunk, it must therefore not have the same Benediction as wine mixed with water. Cf. p. 64.

[7] *are all one.* Because both are from the vine.

T. kinds of dessert he says the Benediction over them: "Thou that createst different kinds of sweetmeats."[1] Over the seeds[2] he says: "Thou that createst different kinds of seeds." And over the herbs he says: "Thou that createst different kinds of herbs." And over the vegetables he says: "Thou that createst the fruit of the ground." R. Judah says: "Blessed is He that causeth the earth to produce by His word." R. Meir says: Even if he has seen the piece of bread and says: "Blessed be He who created this piece of bread; how beautiful is it!"—this is its Benediction.[3]

5. If he has seen figs, and has said: "Blessed be He who has created these figs; how beautiful they are"—this is their Benediction. R. Jose says: Everyone who changes the formula which the Majority formed in a Benediction has not fulfilled his obligation. R. Judah says, If anything is changed from its natural condition, and one then makes a change in the Benediction of it, he has fulfilled his obligation.[4]

6. He that cheweth [grains of] wheat says the Benediction over them, "that createst different kinds of seeds." If he has baked them or boiled them, at the time when the grains remain [distinct], he says the Benediction over them: "Who bringest bread out from the earth,"[5] and (after the meal) he says three Benedictions over them.[6] If the grains do not remain [distinct] he says the Benediction over them: "who createst different

[1] Not verbally in SA, and so with most of the Benedictions in this section.

[2] *the seeds.* Food, other than bread, prepared from any of "the five species of grain" (wheat, barley, rye, oats and spelt (cf. SA, p. 287). Cf. *infra*, pp. 47, 53.

[3] *this is its Benediction.* It is unnecessary to repeat the usual formula of SA, p. 278.

[4] R. Judah grants that R. Jose is right if the figs are uncooked, but not otherwise.

[5] *out from the earth.* SA, p. 278.

[6] SA, p. 286, short old form; pp. 280–282, long form.

kinds of foods," and he says one Benediction after them.[1] **T.**

7. He that cheweth rice [2] says the Benediction over it: "who createst different kinds of seeds." If he has baked it, or boiled it, so long as the grains remain [distinct], he says the Benediction over them: "who createst different kinds of foods," and does not say any Benediction after it at all. This is the general principle, that in the case of everything which begins with (the Benediction) "who bringest out bread," one says three Benedictions after it.

On One Benediction exempting Another.

VI. 5. If a man has said the Benediction over the wine that comes before the meal he lets the wine that is after the meal go free.[3] If he has said the Benediction over the *hors d'œuvre* that is before the meal, he lets the *hors d'œuvre* that comes after the meal go free. If he has said the Benediction over the piece of bread he lets the *hors d'œuvre* go free; if over the *hors d'œuvres*[4] he does not let the piece of bread go free. The school of Shammai says: nor anything that is cooked in the pot.[5] **M.**

[1] Cf M. VI. 8.

[2] *rice.* Not one of the "seven" kinds (see p. 53), or the five seeds (see p. 46).

[3] *lets . . . go free.* Literally "he exempts the wine that is after the meal," and so always in this phrase. The present regulation refers only to sabbaths and feast-days, on which a man intends when he says the Benediction over the wine before the meal to partake of wine also after the meal (Bartenora).

[4] *the* hors d'œuvres. The plural suggests that there may be more than one.

[5] *nor anything that is cooked in the pot.* Such as groats.

Various Regulations respecting Benedictions at Meals.

M. 6. If men are already seated[1] each says the Benediction for himself. If they have reclined [on their couches to eat] one says it for them all.[2] If wine comes to them in the midst of the meal each one says the Benediction for himself.[3] If after the meal one says it for them all. And he says it over the spices put on the coals,[4] even though the spices are not brought in until only after the feast.[5]

T. IV. 8. In what manner is the order of the feast? The guests enter and sit on benches [and] on chairs until they have all entered. When they have all entered and are given water[6] for their hands, each one washes one hand. When they have mixed them the cup each one says the Benediction for himself. When the *hors d'œuvres* have been brought each one says the Benediction for himself.

If they have gone upstairs[7] and reclined, and are

[1] *already seated.* i.e. without any previous intention of having a meal together. They were seated, as it were, by chance, not in the regular order of reclinings at a feast together.

[2] For they are plainly of one company.

[3] *for himself.* The mouths of the others may not be empty, and they cannot say Amen with safety. Also they may not be paying attention. The answer is attributed to Ben Zoma in *T.* IV. 12.

[4] *spices put on the coals.* To sweeten the room after the meal, or in honour of the guests (Krauss, i, 238, 690; iii. 63). Cf. *infra*, p. 68.

[5] *after the feast.* When the closing Benediction will have been already said.

[6] *are given water.* Zuckermandel's text (Erfurt MS.), not the Vienna MS. or the ordinary text, has two terms for this (*wnāthalu wnāthnu*).

[7] *If they have gone upstairs*, i.e. into the special dining-room. Cf. the "upper room" (ἀνάγαιον) of the Last Supper (Mark 14[15], parallel Luke 22[12]).

given water for their hands, although he washes one T.
hand [before], he [now] washes both his hands. When the cup is mixed for them, although he has said the Benediction over the first he says one [again] over the second. When the *hors d'œuvres* have been brought, although he has said the Benediction over the first he says one [again] over the second, and one person says it for them all. He that comes after three *hors d'œuvres* is not allowed to enter.

9. Rabban Simeon ben Gamaliel says: This was a great custom in Jerusalem; a towel was spread on the top of the doorway; all the time that the towel was spread guests could enter; when the towel was removed guests were not allowed to enter.

10. And further there was another custom in Jerusalem. They used to entrust the meal to a cook. If anything in the meal was faulty they used to fine the cook. Everything had to be for the honour of the host, and everything for the honour of the guests.

11. The rule in a feast is that if one goes out to relieve nature, he washes one hand; if to speak with his companion and he breaks off [from the meal], he washes both hands.[1] Where does he go to wash? He comes and reclines in his place, and washes, and dries his hands,[2] and returns the napkin to the guests.

12. Ben Zoma was asked: Why when wine comes in the middle of food does each one say the Benediction for himself? He said to them: because the gullet is not empty.[3]

13. If rice is brought them and wine, one says a

[1] *both hands.* Long absence makes it almost like beginning the meal afresh.

[2] *dries his hands.* This is what we expect, but both Zuckermandel's and the common text (the latter in brackets) read *whiṭpiach,* which usually means "and makes his hands wet." But it may perhaps mean, "and claps his hands," *i.e.* to dry them.

[3] Cf. *M.* VI. 6 (p. 48).

T. Benediction over the rice and lets the wine go free;[1] if radishes and unripe dates, one says a Benediction over the radishes and lets the unripe dates go free.[2]

V. 5. What is the order of reclining? When there are two couches, the eldest[3] reclines at the head of the first, and the second to him, below him;[4] and when there are three couches the eldest reclines at the head of the middle one, the second to him above him, the third to him below him. So they go on arranging them.

6. The order of washing hands—how is it [arranged]? Up to the number of five [persons] they begin with the eldest; from five and onwards they begin with the youngest.

The order of mixing the cup—how is it [arranged]? In the middle of the meal they begin with the eldest; and after the meal they begin with him who says the Benediction. If [the latter] wishes to assign the honour to his teacher, or to one who is older than himself, he is permitted to do so.

7. Two wait each for the other at a dish;[5] but three do not wait.[6] He who says the Benediction stretches his hand out first [to take the food]. If he wishes to assign the honour to his teacher, or to one who is older than himself, he is permittted to do so.

[1] *lets the wine go free.* It is treated as sauce for the rice.

[2] *lets the unripe dates go free.* Similarly they are treated as condiments to the radishes.

[3] *the eldest.* The position at meals is determined by age, but in the lecture hall, or the tribunal, by learning. See Krauss, iii. 45, where there is also a picture of an early model of a meal, reproduced from Benzinger.

[4] *below him.* Persons reclined on their left side that their right hands might be free. "Below" therefore means on the right, "above" on the left. In John $13^{23, 25}$, St. John himself was on the right of our Lord, and perhaps St. Peter on our Lord's left.

[5] *Two wait.* Presumably because being less than three they cannot form a religious company (*vide infra*, pp. 59, 62, 63) and each is equal to the other.

[6] *three do not wait.* They do form a company and have a leader, who helps himself first.

8. A man may not take a bite of a piece and then return it to the dish, for fear of infection. **T.**

9. A man may not drink of a cup and give it to his companion, because men's taste differs.[1]

VI. 7. If salted relish[2] is brought before him at first, and a piece of bread with it, he says the Benediction over the salted relish, and lets the piece of bread go free, for the piece of bread is an accompaniment to it. This is the general rule: In the case of everything which is the principal food, with other food accompanying it, one says the Benediction over the principal food, and lets the accompaniment go free. **M.**

T. IV. 14. In the case of salted fish, and a piece of bread—one says a Benediction over the salted fish and lets the piece go free. R. Chananiah ben Gamaliel says: In the case of a bit of bread that comes first, before the meal, and a bit of bread that comes with the salted fish after the meal, a Benediction is required before it and after it.

Rabban Simeon ben Gamaliel says: Pieces of bread are a great sign to guests. So long as the guests see the pieces they know that something more is coming after them;[3] when [they see] a whole loaf and beans they know that nothing else comes after them.

15. We say[4] the Benediction over that corn which is of the choicest. How so? In the case of a whole loaf of Lesbian flour[5] and a whole loaf of

[1] *men's taste differs.* So Krauss, iii. 53, 264.

[2] *salted relish.* After eating much sweet fruit—"fruits of Gennesareth," T. B. 44[a]—to prevent weakness of the stomach.

[3] *after them.* For the pieces of bread served as spoons.

[4] *We say.* When bread of different kinds is set before us.

[5] *a whole loaf of Lesbian flour* (*shlêma shel glusqin*). In view of the succeeding phrases *glusqin* is the material, and represents fine flour of some special brand. Jastrow (p. 246[b]) says it equals

T. home-grown? One says the Benediction over the whole loaf of Lesbian. In the case of a piece of Lesbian and a whole loaf of home-grown? One says the Benediction over the whole loaf of home-grown. If there is wheaten bread and barley bread? One says the Benediction over the wheaten. If there is a piece of wheaten and a whole loaf of barley? One says the Benediction over the piece of wheaten. If barley bread and spelt bread? One says the Benediction over the barley bread. But is not spelt superior to barley? Yes, but barley is one of the seven kinds, and spelt is not. This is the general principle: In the case of everything that is one of the seven kinds or a kind of corn. Rabban Gamaliel says: One says three Benedictions after it; and the Majority say, One Benediction.

Now there is an incident in [the life of] Rabban Gamaliel and some Elders, who were reclining at a meal in Jericho. Dried dates[1] were brought before them. R. Aqiba made haste and said one Benediction after it. Rabban Gamaliel said to him: Aqiba, why dost thou put thy head between contending parties?[2] He said to him: Rabbi, thou hast taught us to incline after the greater number; although thou sayest so, yet the Rule is according to the words of those who are more numerous.[3]

R. Judah says in the name of Rabban Gamaliel: In the case of everything which is one of the seven

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"Lesbian," with a guttural before it. But in form the connexion with κόλλιξ, κολλίκιον, a thick roll, is more probable. In the latter case the classical implication that κόλλιξ was a roll made of coarse grain does not apply to the term when hebraized. See Krauss, i. 105, 472.

[1] *Dried dates.* (*Kôthbôth.*) See Krauss, ii. 246.

[2] *thy head between contending parties:* i.e. why deviate from the established rule?

[3] Aqiba argues that although Gamaliel and his companions asserted that three Benedictions ought to have been said, yet this was not the opinion of the real majority of scholars.

kinds and is not a kind of corn, and in the case of T.
corn which is not made into bread, Rabban Gamaliel says a man says three Benedictions after it, and the Majority say: One Benediction. In the case of anything which is not one of the seven kinds, and is not a kind of corn, Rabban Gamaliel says: One Benediction, and the Majority say: A man does not say any Benediction at all.

16. There is an incident in the life of R. Tarphon, who was sitting in the shadow of a dovecot on a sabbath in the afternoon. A bucket of cold water was brought before him. R. Tarphon said to his disciples: In what manner shall he who drinketh water to satisfy his thirst say the Benediction? His disciples said to him: "Teach us, O our Rabbi." He said to them: "Thou that createst souls and that which they need." He said to them: "Shall I discuss this?" They said to him: "Teach us." He said to them: Behold He said: "*and they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a travelling company of Ishmaelites,*"[1] etc. But is it not the custom of Arabs to be carrying nothing but skins of evil odour and resin? But [we read] that they set that righteous man[2] among their precious things.[3] Now behold these words yield the argument of the less to the greater: If this happened at a time when the righteous were under [God's] anger, and mercy was shown them, how much more in the time of His mercy!

17. Like that [are the words] "*So they drew near, and carried them in their coats,*"[4] etc. And do not these words yield an argument of the less to the

[1] Gen. 37^{25}. The passage continues, "came from Gilead, with their camels bearing spicery, and balm, and myrrh."

[2] *that righteous man.* Cf. Wisd. $10^{5\,sq.}$; and perhaps 2 Pet. 2^{8}.

[3] R. Tarphon's words end here (see Bacher, *Ag. Tann.* I. 354 n. 3). He is explaining how God gives persons what they need.

[4] Lev. 10^{5} The Erfurt MS. has, "and they brought them near," *wayqārbūm*, but this can hardly be right.

T. greater? If at the time of God's wrath against the righteous mercy is shown to them, how much more at the time that He has mercy upon them! Like that expression thou findest it said:[1] "*The lion had not eaten the carcase, nor torn the ass.*"[2] And, behold, the words yield an argument of the less to the greater. If at the time of God's wrath against the righteous mercy is shown to them, how much more at the time that He has mercy upon them! He said to them: Shall I discuss it? They said: Teach us, O our Master. He said to them: Why did Judah deserve the kingdom? They said to him:[3] Because he made confession[4] about Tamar.

18. There is an incident of four elders who were sitting in the portico of R. Joshua. These were they: Eleazar ben Mattai, Chananiah ben Chakinai, and Simeon ben Azzai, and Simeon the Temanite.[5] They were occupied with what R. Aqiba had taught them: Why did Judah deserve the kingdom? Because he made confession about Tamar. They added further of themselves: "*Which wise men tell from their fathers, and have not hid it; unto whom alone the land was given, and no stranger passed among them.*"[6] He[7] said to them: What! Is a reward given for transgression?[8] But[9] why did Judah deserve the kingdom? Because he delivered his brother from death, for it is said: "*And Judah*

[1] *thou findest it said.* Literally, "thou sayest. But it is a technical expression used of a further deduction from a fresh passage. See Bacher, *Terminologie*, I. 76.

[2] 1 Kings 13^{28}.

[3] *They said to him.* Bacher, *Ag. Tann.* I. 354, n. 5, would omit these words, because Tarphon naturally gives the answer.

[4] *he made confession.* (*Hodah.*) The same root as Judah.

[5] On these four contemporaries (c. 100–130 A.D.) see Bacher, *Ag. Tann.* I. pp. 352–354.

[6] Job 15^{18} *sq.*

[7] *He.* Namely R. Aqiba, or perhaps R. Tarphon, § 16.

[8] *for transgression.* In spite of the quotation from Job, Judah's confession of sin might deserve pardon for his sin, but not a reward.

[9] *But.* Introducing a fresh question in argument, and so in the rest of the section. Cf. Matt. 11^{8} *sq.*

said unto his brothers, What profit," etc.? *"Come, and let us sell him to the Ishmaelites, and let not our hand be upon him."*[1] He[2] said to them: It is sufficient unto the deliverance that it should atone for the sale.[3] T.

But why did Judah deserve the kingdom? Because of his humility. For it is said: *"Now therefore, let thy servant, I pray thee, abide instead of the lad,"*[4] etc. Even Saul deserved the kingdom only because of his humility, for it is said: *"Lest my father leave caring for the asses, and take thought for us,"*[5] etc. He accounted his servant like himself. But Samuel did not so, but [said]: *"Lo, thy father hath left the care of the asses, and taketh thought for you, saying, What shall I do for my son?"*[6] And when he was fleeing from the princedom, what does it say? *"Therefore they asked of the* LORD *further, Is there yet a man to come hither? And He said,"*[7] etc. He[8] said to them: But was he [Judah] not a surety, and the end of being surety is to become free from suretyship.[9] But why did Judah deserve the kingdom? Because he sanctified the name of God [lit.: the Place] at the Sea, for when the tribes came and stood on [the edge of] the sea, this one said: I am going down first, and this said: I am going down first; the tribe of Judah made haste and went down first, and sanctified the name of God at the sea. And concerning that time does it say: *"Save me, O God; for the waters are come in unto my soul. I sink in deep mire,"*[10] etc., and so it says: *"When Israel went forth out of Egypt, the*

[1] Gen. 37^{26} *sq.*
[2] *He.* See p. 54, note 7.
[3] *for the sale.* And therefore does not deserve the further blessing of the kingdom.
[4] Gen. 44^{33}.
[5] 1 Sam. 9^{5}.
[6] 1 Sam. 10^{2}.
[7] *Ibid.* ver. 22, which reads, "and the LORD answered, Behold, he hath hid himself among the stuff."
[8] *He.* See note 2.
[9] *from suretyship.* Therefore no other reward is expected.
[10] Ps. 69^{1} *sq.*

T. *house of Jacob from a people of strange language; Judah became his sanctuary, Israel his dominion.*"[1] Judah, because he sanctified the name of God at the Sea: therefore Israel became his, *i. e.* Judah's, dominion.

19. If [during the meal] they have moved to conduct a bride home,[2] and have left there [at the meal] even one old man, or even a sick man, it is not necessary for them to say a Benediction in irregular order;[3] and, when they return, it is not necessary for them to say it as at the beginning. If they have not left anyone there, even an old man, or a sick man, it is necessary for them to say a Benediction in irregular order, and when they return it is necessary to say it as at the beginning.

20. In the case of the master of the house who is reclining and eating,[4] and his partner calls him to speak with him, it is not necessary to say a Benediction in irregular order, and when he returns it is not necessary to say it as at the beginning. If he withdraws [voluntarily and for some time] it is necessary to say a Benediction in irregular order, and when he returns it is necessary to say it as at the beginning.

21. In the case of workmen who are picking figs, or cutting dates, or plucking olives, although they repeatedly break off and eat (some of what they pick), it is not necessary for them to say the Benediction in irregular order, and when they return it is not necessary for them to say the

[1] Ps. 114[1 sq.].

[2] *to conduct a bride home.* This was so meritorious an act that the study of the Torah might be interrupted in order to do so. See Krauss, ii. 39.

[3] *in irregular order.* (*Imiphrea'.*) Because it ought to be said really after the whole meal, and (if it is said), it is in fact followed by a fresh Benediction as at the beginning. The presence of an old or a sick man continues the one meal until the others return. In *M.* II. 4 (3) it refers to saying the portions of the Shma' in an irregular order (*supra*, p. 16).

[4] *eating.* Alone, without guests.

Benediction as at the beginning. If they withdraw it is necessary to say the Benediction in irregular order, and when they return it is necessary for them to say the Benediction as at the beginning. **T.**

VI. 8. If one has eaten figs, and grapes, and pomegranates, he says three Benedictions[1] over them.[2] This is the opinion of Rabban Gamaliel. But the Majority say: One Benediction [which is] the summary of three. R. Aqiba says: even if he eats vegetable *potage* as his meal, he says three Benedictions over it. And he who drinks water to satisfy his thirst says [the Benediction], "For all came into existence by His word."[3] R. Tarphon says: [He says], "Thou that createst souls and their needs."[4] **M.**

The Entrance on the Sabbath, the Meal, and the Benedictions.

T. V. 1. A man does not eat on the eve of the sabbath from the afternoon[5] and onwards, so that he may enter on the sabbath with desire. These are the words of R. Judah. R. Jose says: He continues to eat until the time that it is getting dark.

2. An incident [is related] of Rabban Simeon ben Gamaliel and R. Judah and R. Jose, that they were reclining at a meal in Accho, and the holy

[1] *three Benedictions.* SA, pp. 280, 282. Because they all belong to the seven kinds, Deut. $8^{8, 10}$, wheat, barley, vine, fig, pomegranate, olive oil, honey.

[2] *over them.* B has "after them," which expresses the fact more clearly. See Deut. 8^{10}.

[3] SA, p. 290. [4] *Ibid.*

[5] *the afternoon* (*ha minchah*), i.e. about 3.30 p.m. *Vide supra*, p. 28.

T. day drew on.[1] Rabban Simeon ben Gamaliel said to R. Jose: Let us leave off for the sabbath.[2] He said to him: Every single day dost thou prefer my words of Judah, and now thou preferrest the words of Judah to mine! "*Will he even force the queen with me in the house?*"[3]

He said to him: If so let us not leave off. Perhaps you [two] will decide the Rule in Israel.[4] They say that they did not move thence until they had decided the Rule according[5] to the words of R. Jose.

3. In the case of guests who are reclining at a meal near the master of the house, and the holy day has drawn on, they move with the darkness to the Lecture Hall,[6] and, when they return, mix them the cup, saying over it the sanctification of the day.[7] Such are the words of R. Judah. R. Jose says: Each eats on until the time that it is dark.[8]

4. When the first cup is mixed for him (the master of the house) he says over it the Benediction after the meal, and makes mention of the Benedic-

[1] *and the holy day drew on.* Literally, "and the day became holy upon them," *i.e.* the sabbath began, for darkness came on.

[2] *Let us leave off for the sabbath.* For this meal belongs to the weekday; let us honour the sabbath by beginning a fresh one.

[3] Esther 7[8].

[4] *the Rule in Israel.* Or perhaps, according to the Vienna MS., and T. J. *Pesachim* 37 *b*, "lest perchance a Rule be decided in Israel," one way or the other.

[5] *according to the words of R. Jose.* That it was not necessary to leave off.

[6] *to the Lecture Hall.* In order to be occupied with Torah when the sabbath begins.

[7] *the sanctification of the day.* This was originally said only in the house, and its use in the synagogue "arose from the custom of entertaining and lodging wayfarers in the Synagogue precincts, and thus the rite was part of the meal provided for the communal guests" (Abrahams on SA, p. 124). See also Elbogen (p. 111), who dates the observance in the synagogue from the earliest Gemara teachers in Babylon (c. 200 A.D.).

[8] *dark.* For not until then is it necessary to light the sabbath lamp, and to say the necessary prayer.

tion of the sabbath in the Benediction after the meal. And at the second [cup] he says over it the sanctification of the day. T.

Who may be invited to partake in the Benediction after Meals.

VII. 1. Three persons who have eaten together are bound to give an invitation.[1] But [in the case of him who eats] *Dmai*[2] and First Tithes from which their Contribution has been taken,[3] and Second Tithes[4] and consecrated things[5] which have been redeemed,[6] and the attendant who eats as much as an olive, and the Cuthæan (Samaritan)—one gives no such invitation[7] with respect to them. M.

2 (1). But as for him who eats Tebel,[8] and First Tithes from which their priests' share has not been taken, and Second Tithes and consecrated things

[1] *to give an invitation.* One of those present must invite the other two to join with him in a Benediction at the end of a meal. SA, p. 279, with Abrahams' note; *vide supra*, p. 50.

[2] *Dmai.* Literally, "suspicion" or "talk." Fruits about which there is a suspicion whether they have been tithed or not. The third treatise of the Mishna deals with this subject, and is so called. For the duty of tithing see Lev. 27^{30}.

[3] *First Tithes from which their Contribution has been taken.* For the Contribution see Num. 15^{19-21}, and Driver's note on Deut. 12^{6}. It is said to have varied from the sixtieth to the fortieth part of the whole untithed produce. The remainder was tithed.

[4] *Second Tithes*, Num. 18^{26}. The Second Tithe was taken from the remainder after the First Tithe.

[5] *consecrated things.* As for example, Firstlings, Lev. 27^{26} *sq.*.

[6] *which have been redeemed.* This refers to the two last cases, for only if they were redeemed could they be eaten. Redemption was made by giving the value of the thing *plus* a fifth of that value, Lev. $27^{13, 31}$.

[7] *one gives no such invitation.* B omits the negative, and rightly, in view of the next clause.

[8] *Tebel.* Food from which no Contribution or Tithe has been taken.

M. which have not been redeemed, also if the attendant eats less than as much as an olive, and the stranger[1]—one gives no invitation with respect to them.

T. V. 10. If one is acting as servant to two, behold, he eats with them:[2] if to three, he does not eat with them until they give him permission.[3]

Women Slaves and Children excluded. The Quantity of Food over which Grace must be said.

M. VII. 3 (2). Women, and slaves, and little children,[4] are not invited [to say the Benediction]. What is the least account of food which qualifies for the invitation? Not less than the size of an olive. R. Judah says not less than the size of an egg.

T. V. 14. All are under obligation to say in the case of the Benediction after the meal: priests, Levites, and Israelites and proselytes and slaves, freedmen, priests of illegitimate birth,[5] Nethinim, and bastards, eunuchs of men, and eunuchs by birth,[6] and eunuchs of all kinds.[7] All are under obligation, and can set the majority free from obligation.[8] Persons of uncertain or double sex

[1] *the stranger.* Neither Jew nor Samaritan.

[2] *he eats with them.* He makes a third person, enabling the formal invitation to be given. It is understood that he is a Jew.

[3] *until they give him permission.* For his presence is not necessary.

[4] Cf. *M.* III. 3 (*supra*, p. 23).

[5] *priests of illegitimate birth* (*chalālim*), e.g. sons of a priest who had married a widow.

[6] Cf. Matt. 19^{12}.

[7] The language is that of Deut. 23^{1}.

[8] *can set . . . free from obligation.* By one of them saying the Benediction on behalf of those who are present.

are under obligation, but cannot set the majority free from the obligation. T.

15. One who is of double sex sets one like himself free [from his obligation], but no one else; one who is of uncertain sex sets neither free.

16. One who is half a slave and half of free birth sets neither one like himself nor any one else free [from their obligation].

17. Women and slaves and children do not set the majority free from their obligation. [Yet] in fact they say:[1] A woman says the Benediction for her husband, a son for his father, a slave for his master.

18. A child who can eat anything about the size of an olive we include in the invitation to say the Benediction, but him who cannot eat anything about the size of an olive we do not. We do not insist on preciseness with a child, whether he says, "Let us bless," or says, "Blessed be He." We do not take him up for this, but the precisians do take him up for this.

20. Rabban Simeon ben Gamaliel says: If they have gone upstairs, and have reclined at meat, and he dips his hands (in the dish) with them, although he has not eaten with them [any] corn as much as an olive, behold these invite him.[2]

11. If a sweet relish comes to him in the middle of the meal, one says the Benediction over the meal, and lets the sweet relish go free.

12. R. Mona[3] says in the name of R. Judah, A bit of bread that comes with dessert after food requires a Benediction before it and after it.

13. The first water (for washing before the meal) is a matter of choice; the latter[4] (after the meal) a

[1] *they say.* i.e. This is the Rule.

[2] *these invite him*, viz., to say the Benediction after the meal.

[3] *R. Mona.* His usual name, as it seems, is Mana. Evidently a mishna-teacher of the fourth generation, c. 160–200 A.D.

[4] *The first water . . . the latter.* These become technical expressions for the ceremonial washing before and after meals, and

T. matter of obligation. In the case of the first water if one wishes to leave off, one leaves off; but in the case of the latter water, if one wishes to leave off one does not.

The Words of the Invitation depend on the Number Present.

M. VII. 4 (3). How is the invitation worded?[1] In the case of three persons they say: "Let us bless."[2] If there are three besides the speaker, he says: "Blessed be He."[3] If there are ten he says: "Let us bless our God." If there are ten besides the speaker he says: "Blessed be He." It is all the same whether there be ten or ten myriads.[4]

5 (3 *cont.*). In the case of a hundred he says: "Let us bless the LORD our God." In the case of a hundred besides the speaker he says: "Blessed be He." In the case of a thousand they say: "Let

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occur in the proverb: "[The neglect of] the first water makes one eat pork [for the host thinks one a Gentile], and [the neglect of] the latter water commits murder," *i. e.* one duty neglected brings about the commission of a serious, but relatively small, sin, a second the commission of a great one. The proverb is given summing up an illustration of its truth, in T. B. *Yoma*, 83 *b*.

[1] *How is the invitation worded?* The formulæ are essentially the same as in SA, p. 279. See also Abrahams' notes.

[2] "*Let us bless.*" Observe the gradation. Here no name is mentioned, for ten alone is a fully religious assembly; where there are ten, "our God"; where a hundred, "the LORD our God"; where a thousand, "the LORD our God, the God of Israel, the God of hosts"; where a myriad, there is the addition of "dwelling between the cherubims."

[3] *Blessed be He.* B has "Bless ye" wherever "Blessed be He" comes in this and the next mishna (in C.).

[4] *myriads.* See the next mishna (in C.).

us bless the LORD our God, the God of Israel, the **M.** God of hosts."[1]

In the case of a myriad besides the speaker, he says: "Blessed be He." According to the wording of his blessing[2] so do they respond after him: "Blessed be the LORD our God, the God of Israel, the God of hosts, dwelling between the cherubim for the meal that we have eaten."

R. Jose, the Galilean, says: According to the number of the congregation do they frame the Benediction, for it is said, "*By congregations bless ye God the* LORD, *from the fountain of Israel.*"[3]

6 (3 *cont.*). R. Aqiba says: How do we find it in the synagogue?[4] It is all one whether there be many or few; they say, Bless ye the LORD." R. Ishmael says: "Bless ye the LORD who is blessed."[5]

Companies, how to be divided.

7. (4 *cont.*). Three who have eaten together are not allowed to separate.[6] So also with four or

[1] B. adds: "In the case of a thousand besides the speaker, he says, Bless ye. In the case of a myriad one says, Let us bless the LORD our God, the God of Israel, the God of hosts, who dwelleth between the cherubim, over the meal that we have eaten."

[2] *According to the wording of his blessing.* C has, literally, "According to the subject which he says, blesses" (*sic*).

[3] Ps. 68^{26}.

[4] *in the synagogue.* Where people are going and coming, so that their number is not known, in contrast to a private meal, where it is. Aqiba implies that the practice in the synagogue should guide that elsewhere. Cf. p. 69.

[5] The *Halaka* (Rule) follows R. Ishmael (Bartenora).

[6] *to separate.* Into two or more divisions, to say the Grace after the meal. For three is the lowest number for a religious company. Therefore four or five may not be divided. Cf. p. 50.

M. five. If there are six they may be divided, and so up to ten.[1] But not ten until there be twenty.

T. V. 19. In the case of twenty persons they are divided [into two groups], provided that there be none among them who separated himself from the invitation.[2]

On Companies joining for the Benediction at the End of a Meal. The Benediction over Wine — Whether Water should be added first.

M. VII. 8 (5). If there are two companies that are eating in one house when some of them [can] see the others, behold, they join themselves together to give the invitation [to say the Benediction]. But if not, then they give the invitation each party to themselves.

They do not say the Benediction over the wine until one puts water into it. This is the opinion of R. Eliezer.[3] But the Majority say: They say the Benediction.

[1] *ten.* For ten also is a company. Therefore also the numbers from eleven to nineteen may not be divided.

[2] *from the invitation.* By having already said the Benediction for himself.

[3] *R. Eliezer.* His reason was that until water was mixed with the wine there was some doubt whether it was drunk (cf. p. 45). The Majority assume it would be. The fact that our Lord spoke a Benediction over the wine at the Last Supper (Mark 14^{23}; Matt. 26^{27}; Luke 22^{17}; and apparently 1 Cor. 11^{23-25}). This supplies no evidence that water had been already mixed with it, if He followed the opinion of the Majority.

Points in Dispute between the Schools of Shammai and Hillel: The Order of the Benedictions.

VIII. 1. The following are the points of difference between the School of Shammai and the School of Hillel[1] in the case of a meal. The School of Shammai say: One says[2] the Benediction over the day, and afterwards the Benediction over the wine; and the School of Hillel say: One says the benediction over the wine, and afterwards over the day. **M.**

T. VI. 1. Matters which are in dispute between the School of Shammai and the School of Hillel in the case of a meal.

The School of Shammai say: One pronounces the Benediction over the day, and afterwards the Benediction over the wine. For the day carries with it the coming of the wine, and the holy day had already come before the wine had come.

The School of Hillel say: One pronounces the Benediction over the wine, and afterwards over the day. For the wine carries with it the saying of sanctification of the day.[3] Another reason [given] is: The Benediction of the wine is constant, but the Benediction of the day is not constant.[4] And the Rule is according to the words of the School of Hillel.

III. 8. The question of honouring the day and honouring the night. The honouring of the day

[1] The reasons in each case are given in *T.*

[2] *One says.* i.e. at the beginning of Sabbaths and Festivals.

[3] *sanctification of the day.* The Benediction which mentions the day is never uttered without the use of wine.

[4] *constant . . . not constant.* That which is done every day has a claim prior to that which is done only occasionally.

T. takes the precedence over honouring the night.[1] If one has only one cup (of wine), the sanctification of the day takes the precedence over the honouring of the day and the honouring of the night.[2]

In the case of sabbath nights and feast-day nights. In them [both] is the sanctification of the day (spoken) over the cup, and in them [both] is the mention [of the holiness of the day] in the Benediction after the meal.[3]

Sabbath, and feast-day, and the first day of the month, and the weekdays of the feasts—in them [all] is the mention [of the holiness of the day] in the Benediction after the meal, but there is not in them the sanctification of the day over the cup.

The Order of Washing Hands and Mixing the Cup.

M. VIII. 2. The School of Shammai say: Men wash their hands[4] and afterwards mix the cup. And the School of Hillel say: Men mix the cup and afterwards wash their hands.[5]

T. VI. 2. The School of Shammai say: Men wash their hands, and afterwards mix the cup. Perchance [any] moisture which is on the outside of the cup[6] becomes unclean through the hands, and makes the cup unclean again.

But the School of Hillel say: The outside of the cup is unclean in any case. Another reason [given]

[1] If it is impossible to honour both day and night of sabbath or festival by special meals one should reserve it for the day (cf. Laible).

[2] The Benediction should be said over that one cup at the entrance of the day (cf. Laible).

[3] The portion stating the special reference of each festival is to be mentioned.

[4] *wash their hands.* By pouring water over them.

[5] On this mishna see *T.*

[6] *on the outside of the cup.* Hence the need to clean the outside, Matt. 23^{25}.

is: The washing of hands is only joined to a meal. **T.** (Hence) men mix the cup, and after that wash their hands.[1]

Tidying the Room.

VIII. 3 (4). The School of Shammai say: They **M.** tidy the room and afterwards wash their hands. But the School of Hillel say: They wash their hands and afterwards tidy the room.[2]

T. VI. 4. The School of Shammai say: They put the room tidy to prevent spoiling the food, and afterwards they wash their hands. And the School of Hillel say: If the attendant is skilled in the Law he gathers up the pieces which are as large as an olive, [and] they wash their hands. And after that they put the room tidy.

On Wiping one's Hands.

VIII. 4 (3). The School of Shammai say: One **M.** wipes his hands[3] with a napkin, and lays it on the table;[4] and the School of Hillel say: On the cushion.[5]

[1] *wash their hands.* The common text adds: "For if thou sayest, men wash first, perchance the liquid on the hands will become unclean through the cup, and will make the hands unclean again. But they mix the cup, and afterwards wash their hands." The meaning is that if the hands are damp from washing, and one takes hold of a cup whose outside is already unclean, the hands then become unclean and one would eat with unclean hands.

[2] The point is, that in sweeping up the crumbs perhaps a piece of food as large as an olive may be found among them, which would have been rendered unclean by water having been spilt on it. Hence the order according to the School of Shammai. But the School of Hillel argues that to proceed on the supposition that so large a piece will be found on the floor implies that the attendant is an *'am ha'aretz*, who ought not to be so employed. The *Halaka*, however, follows the School of Shammai, thus permitting the use of an attendant who is an *'am ha'aretz.*

[3] *wipes his hands.* After the first washing before eating.

[4] See *T.*

[5] *the cushion.* i.e. on which he is lying.

T. **T.** VI. 3. The School of Shammai say: One wipes his hands with a napkin, and leaves it on the table. Perchance [any] moisture which is on the napkin becomes unclean through the cushion [if the napkin were placed there], and makes his hands unclean again.

The School of Hillel say: Any doubt about moisture on his hands means that he is clean.

Another reason [is given]: The washing of the hands is not for ordinary food.[1] But one wipes his hand with a napkin, and leaves it on the cushion. Perchance [any] moisture which is on the napkin will become unclean through the table, and make the eatables unclean again.

5. The School of Shammai say: The cup of wine[2] is on one's right hand, and sweet-smelling oil on one's left. He says the Benediction over the wine and afterwards says the Benediction over the oil.[3] But the School of Hillel say: Sweet-smelling oil on his right, and cup of wine on his left. He says the Benediction over the oil and smears it on the head of the attendant.[4] If the attendant be learned in the Law, he smears it on the wall, for it is no credit to one learned in the Law to go out anointed with perfume.

The Order of the Benedictions about Various Objects at the End of Sabbath.

M. VIII. 5. The School of Shammai say: Lamp and food and spices[5] and *Habdalah*.[6] But the

[1] *not for ordinary food.* It is thus not a question of making the hands, but the eatables, unclean.

[2] *the cup of wine.* At the end of Sabbath.

[3] *afterwards says the Benediction over the oil.* The wine is the more important.

[4] *on the head of the attendant.* So as not to waste it.

[5] *spices.* As the custom of burning spices at the close of meals (*M.* VI. 6, *supra*, p. 48) "was intermitted on the sabbath, the bringing in of spices became associated with the end of the sabbath" (Abrahams on SA, p. 216).

[6] *Habdalah*, p. 39.

School of Hillel say: Lamp and spices and food **M.**
and *Habdalah.*

T. VI. 6. R. Judah said: The School of **T.**
Shammai and the School of Hillel had no dispute about the Benediction after the meal, that it is pronounced at the beginning (of the prayer), or over the *Habdalah* that it is pronounced at the end. About what did they dispute? About the lamp and about the spices. For the School of Shammai say [the Benediction] over the lamp, and afterwards [over] the spices; and the School of Hillel say: Spices, and after that, Lamp.

He who entereth into his house at the end of sabbath says the Benediction over the wine, and over the lamp, and over the spices, and says the *Habdalah.* And if he has only one cup he reserves it for after the meal, and strings them altogether [in a Benediction] after it; and one says the *Habdalah* at the end of sabbath, and at the end of a festival, and at the end of the Day of Atonement, and at the end of a sabbath for a festival,[1] and the end of a festival for the ordinary day of the feast.

He who is accustomed [to use such forms] says many *Habdaloth,*[2] and he who is not accustomed says one or two.

In the Lecture Hall, the School of Shammai say: One person says the Benediction for them all, and the School of Hillel say: Each single one says the Benediction for himself.[3]

[1] *for a festival.* When a sabbath immediately precedes a festival.

[2] *Habdaloth.* The plural may refer to vanity in the Benedictions, or in the citations from Scripture, or to the enumeration of various "distinctions."

[3] *Each . . . for himself.* Perhaps because they are continually coming and going. Cf. *supra,* p. 63.

The Wording of the Benediction over the Lamp.

M. VIII. 6 (5 *continued*). The School of Shammai say: "He who created the lamp[1] of fire." The School of Hillel say: "Creator of the lamps of fire."[2]

Parenthesis: When the Benediction must not be said.

7 (6). They do not say a Benediction over the lamp nor over the spices that belong to heathen;[3] nor over the lamp nor over the spices that are for the dead;[4] not over the lamp nor over the spices that belong to idol-worship.[5] They do not say a Benediction over the lamp until they enjoy its light.

T. VI. 7. If one has a lamp (*nêr*) hidden in his bosom,[6] or within a lantern and sees the flame

[1] *the lamp.* The word so translated here and in the following clause is *ma'ôr* (Gen. 1[16]), in the preceding mishna, *nêr.* But in *T. ma'ôr* is used instead of *nêr.*

[2] The difference in the two forms of the Benediction appears to be that the School of Shammai regarded the fire as containing the one manifestation of the divine light, and the School of Hillel as containing various particles and colours; also that the former regarded all as included in the one past creation ("created"), the latter as the result of the LORD's present work ("creating" or "creator").

[3] *heathen.* Their light or fire might have been kindled on sabbath, or even their spices used for idolatry.

[4] *that are for the dead.* The lamp is therefore not used for light, but for the honour of the dead, and lends itself to superstition. Similarly the burning of spices over the dead may be only for health's sake, or from superstitious motives.

[5] *idol-worship.* The "heathen" are mentioned above as regards possession; this phrase refers to the use of lamp or spices although the exact ownership is not known.

[6] *in his bosom* (*chêqo*). One MS. of T. J., *Berakoth* VIII. 7 (12[b]), edited by M. Lehmann, 1875, reads *tiqo*, "his case" (θήκη), and this is preferred by Laible.

without using its light, or uses its light without seeing the flame—we do not say the Benediction[1] over it until he sees the flame and uses its light. If it be a lantern with glass, one says the Benediction over it, although it is not extinguished.[2] T.

In the case of a lamp belonging to a Gentile we do not say the Benediction over it. An Israelite who lights [his lamp] from a Gentile's, and a Gentile who lights [his lamp] from an Israelite's—we say the Benediction over it [in each case].

At what time does a man begin to say the Benediction? As soon as it becomes dark. If he has not said it as soon as it becomes dark, he says it at any time during the night. If he has not said it during all the night, he may not say it later.

Fire[3] and hybrids[4] were not [made in] the six days of creation. But they were thought of[5] in the six days of creation. R. Judah says: The fire of Gehinnom which was created on the second day of creation is never extinguished. For it is said: "*And they shall go forth, and look upon the carcases of the men that have transgressed against Me: [for their worm shall not die, neither shall their fire be quenched]*."[6]

8. In the case of the fire and spices of a bath,[7] one does not say the Benediction over them. If one is standing in a spice-shop all the day one says the Benediction only once. If one enters and goes out repeatedly, one says the Benediction each single time.

[1] *the Benediction*, over the sabbath light kindled just before the entrance of sabbath.

[2] It has been burning before sabbath, and will continue to burn.

[3] *Fire.* Introducing the fire of Gehenna, which burns continually.

[4] *hybrids.* These are discussed in the parallel passage, *T. J.* VIII. 6 (12*b*).

[5] *thought of.* So plainly in *T. J.*

[6] Isa. 66^{24}.

[7] *the fire and spices of a bath.* They do not properly belong to the idea of a sabbath.

If the Benediction after a Meal has been forgotten.

M. VIII. 8 (7). In the case of him who has eaten, and has forgotten, and not said the Benediction—the School of Shammai say: Let him return to his place[1] and say it. The School of Hillel say: Let him say it in the place where he remembers it.[2] How long after may he say the Benediction? Until the food in his bowels is consumed.[3]

The Order of the Benedictions over Wine and Food: When "Amen" may not be said.

9 (8). Suppose that wine comes to them after the food, and there is there only that [one] cup,[4] the School of Shammai say: One says the Benediction over the wine, and afterwards the Benediction over the food. But the School of Hillel say: One says the Benediction over the food, and afterwards the Benediction over the wine.[5] They answer "Amen" after an Israelite who says the Benediction, but they do not say "Amen" after a Cuthæan (*i. e.*

[1] *to his place.* i. e. at the table.

[2] The School of Hillel presuppose the forgetfulness to be by pure accident: the School of Shammai suggest that he should have been more careful.

[3] *i. e.* when he feels hungry.

[4] *that* [*one*] *cup.* No other wine having been drunk during the meal, cf. *M.* VI. 8.

[5] *and afterwards the Benediction over the wine.* Presumably the School of Shammai feared that the blessing over the wine might be forgotten if that for the food was given first. But the School of Hillel did not consider that there was any danger of this, for the Benediction over the food could not include that over the wine, so it might be said first.

Samaritan) who says the Benediction, until one **M.** hears all the Benediction.[1]

T. III. 26. We answer "Amen" after an Israelite when he is saying the Benediction, but we do not answer "Amen" after a Samaritan when he is saying the Benediction, until one hears the whole of the Benediction.[2]

V. 21. In the case of a heathen who says the Benediction in the Name (of the LORD), they respond "Amen" after him. In the case of a Samaritan who says the Benediction in the Name (of the LORD), they do not respond "Amen" after him until the whole Benediction is heard.[3]

22. If one is offering sacrifices[4] in Jerusalem[5] one says: "Blessed be He who hath brought us to this time"; and when they eat one says: "Blessed be He who sanctified us by His commands, and commanded us to eat this sacrifice." If one is offering meal-offerings in Jerusalem one says: "Blessed be He who kept us alive and brought us to this time"; when they eat he says: "Blessed be He who bringeth forth bread from the earth."

23. If ten are walking on a journey, although they all eat of one loaf,[6] each single one says the Benediction for himself. If they have sat down to eat, although each single one eats of his own loaf, one says the Benediction for them all.[7]

24. In the case of workmen who are doing their work near the master of the house, behold, these say two Benedictions. One says the first Benediction,

[1] See *T.*

[2] See p. 9.

[3] A heathen proselyte has learned the ordinary Jewish form. But a Samaritan may say something heretical.

[4] *sacrifices.* i. e. animal.

[5] *in Jerusalem.* This seems therefore to be earlier than 70 A. D., unless the rule is purely academic. That no sacrifices were offered after the destruction see Schürer, *Geschichte*[4], I. 652–655 (*E.T.* I. ii. 268–272).

[6] 1 Cor. 10[17].

[7] If it is to be a common meal all must sit down.

T. and he includes that for Jerusalem[1] along with that for the Land,[2] and seals it with that for the Land. If they are working with him for their food,[3] or the master of the house says the Benediction for them, they say four Benedictions.[4]

Benedictions on Various Occasions.

Benedictions at Scenes of Miracles, or of Past Idolatry.

M. IX. 1. He who sees a place in which miracles were wrought for Israel[5] says: "Blessed be He who wrought miracles for our fathers in this place." In the case of a place from which idolatry was uprooted, he says: "Blessed be He who uprooted idolatry from our land."

T. VII. 2. He that seeth idolatry says: Blessed be He who is slow to anger. [He that seeth] a place from which idolatry was uprooted says: Blessed be He who hath uprooted idolatry from our land; may it be pleasing in Thy sight, O Lord our God, that idolatry be uprooted from our land, and from all places in Israel, and mayest Thou turn the hearts of them that worship idols to worship Thee.

[1] *that for Jerusalem.* The third Benediction in the Grace after meals (SA, p. 282).

[2] *that for the Land.* The second (SA, p. 280).

[3] *for their food.* Not for wages.

[4] *they say four Benedictions*, i. e. to themselves, saying the "Amen" aloud after their master. Observe that in the first case the master would not want his men to spend more time away from their work than was necessary. In the second case he would not so much mind.

[5] *in which miracles were wrought for Israel*, e.g. "the fords of the Red Sea, the streams of Arnon, the fords of Jordan, and the stone on which Moses sat when he made war with Amalek, and the like" (Bartenora). These and others are mentioned in the Gemara, T.B. 54a.

He that seeth hosts[1] says: Blessed be He T.
who is wise in all these mysteries, for none of their countenances is alike, nor their knowledge alike.[2]

Ben Zoma saw hosts in the Temple area. He said: Blessed be He who created all these to serve me. How much did Adam toil, and tasted not one mouthful, until he had ploughed, and sowed, and reaped, and harvested, and threshed, and winnowed, and sifted, and ground, and bolted, and kneaded, and baked, and after that he ate! But I arise at dawn and I find all these things already done for me. How much did Adam toil, and clothed himself with not a single garment until he had shorn, and cleansed, and beaten, and dyed, and spun, and weaved, and sewed, and after that he clothed himself! But I arise at dawn and find all these things already done for me. How many trades (*i.e.* tradesmen) are anxious and rise early! But I arise at dawn and I find all these already done for me.

And so Ben Zoma used to say: "What does a good guest say? Remember the landlord for good! How many kinds of wine hath he brought before us! How many kinds of portions of meat hath he brought before us! How many kinds of fine bread hath he brought before us! All that he did, he did only for my sake. But what does an evil guest say? Well, what have I eaten of his? One bit of bread have I eaten of his; one portion of meat have I eaten of his; one cup have I drunk of his; all that he did, he did only for the sake of his wife and his children. And so it says "*Remember that thou magnify His work, whereof men have sung.*"[3]

[1] *hosts* (ὄχλος). Israelites, Gemara T.B. 58ᵃ.
[2] *alike.* Yet God knows each.
[3] Job 36²⁴. For God is the landlord, who has provided all.

At Various Natural Phenomena, and at Good or Bad Tidings.

M. IX. 2. At[1] shooting stars,[2] and at earthquakes, and at lightnings, and at thunder, and at wind(s), one says: "Blessed be He whose power filleth the world." At mountains and hills, at seas and rivers and at deserts, he says: Blessed be the Maker of the works of creation." R. Judah says: He who sees the Great Sea[3] says: "Blessed be He who made the Great Sea." [This he says] when he sees it at intervals.[4] At rains, and at good tidings, he says: "Blessed be the Good and the Doer of good," and at ill reports he says "Blessed be He who judgeth in truth."

T. VII. 1. The Benediction in the invitation[5] is derived from the Law, for it is said: "*And thou shalt eat and be full, and thou shalt bless*"[6]—this is the Benediction in the invitation; "*the* LORD *thy God*"—this is the first Benediction; "*for the. . . land*"—this is the Benediction for the land; "*good*" this is [the Benediction for] Jerusalem; and so it says: "*this goodly mountain, and Lebanon.*"[7] "*Which he hath given thee,*"[8]—this is [the Benediction] "who art Good and doest good." Whence do we learn that just as thou blessest Him after it (*i.e.* the meal), so thou blessest Him before it? It is expressly said: "*which he gave thee,*" i.e. from the

[1] SA, pp. 291 *sq.*, has similar, but not quite identical, forms. Cf. Abrahams' notes.

[2] *shooting stars*, or, "comets."

[3] *the Great Sea.* The Mediterranean.

[4] *at intervals.* Cf. *T.* VII. 6 (p. 78). At intervals of thirty days (Bartenora), thus excluding persons who live on the coast.

[5] The Benediction in the invitation. See p. 59.

[6] Deut. 8^{10}. [7] Deut. 3^{25}. [8] Deut. 8^{10}.

time that He is giving it thee and whence [do we **M.**
learn that we bless Him] even for the mountains and for the hills?[1] It is expressly said: "*for the land.*" Whence even for the Law and even for the commandments? It is expressly said: "*Who gave thee,*" and in another place he says: "*And I will give thee the tables of stone.*"[2] R. Meir says: Whence [do we learn that] just as thou sayest a Benediction over what is good, so thou sayest a Benediction over what is evil. It is expressly said: "*Which the* LORD *thy God gave thee,*"[3]—"thy God" means "thy Judge," in every judgment which He adjudges thee, whether for good or for punishment.

3. He who sees a negro, or a man with red spots, or one with white spots, or a humpback, or a dwarf, says: "Blessed be He who makes creatures different." [He who sees] one who has lost a limb, or a lame man, or a blind man, or one afflicted with boils, says: "Blessed be He that judgeth in truth."

4. If one sees beautiful persons and beautiful trees he says: "Blessed be He who has beautiful creatures thus in His world."[4]

5. He who sees the bow in the cloud says: "Blessed be He who is faithful in His covenant, remembering the covenant."[5]

6. If one walks in a burial-ground one says: "Blessed be He who knows the number of you all; He will judge you; He will raise you up; Blessed be He who is faithful in His word, restoring the dead to life."

He who sees the sun, and the moon, and the stars, and the planets, says: "Blessed be He who maketh the things of Creation." R. Judah says:

[1] *for the mountains and for the hills.* i.e. on seeing them.

[2] Exod. 24^{12}.

[3] *the* LORD *thy God gave thee.* This is the sense of Deut. 8^{10}, but verbally the quotation is found in 26^{11}, where it refers to "good," and also in 28^{53}, where it refers to punishment.

[4] The common text has, "who created beautiful creatures."

[5] *remembering the covenant.* His faithfulness is seen in His remembering it. The reference is to Gen. 9^{16}.

T. He who says a Benediction over the sun—lo, this is another way.[1] And so R. Judah used to say: "He who seeth the sea continually, and any change takes place in it, must say a Benediction."[2]

On Other Occasions.

M. IX. 3. If a man has built a new house, or bought new tools,[3] he says: "Blessed be He who has allowed us to reach this time."[4]

Parenthesis:—Prayers in Vain.

4. (3 *cont.*). One utters over evil the abstract for good, and over good the abstract[5] for evil.[6] He that calleth out for what is already past—lo, this is a prayer in vain.

5. (3 *cont.*). How so? If his wife is with child and he says: "May it be Thy pleasure that my wife bears a male child"—lo, this is a prayer in vain.[7] Or if he is on a journey, and hears shrieks in the city, and says: "May it be Thy pleasure that these be not in my house"—lo, this is a prayer in vain.[8]

[1] *another way.* For this common use of "way" in the sense of manner of life ordered by religion, and so religion itself, cf. Acts 9^{2}, $19^{9\ 23}$, 22^{4}, 24^{22}, and the all-comprehensive John 14^{6}. Even the word *Halaka* is properly, we may suppose, "method of walk."

[2] Cf. p. 76.

[3] *tools.* The word includes vessels and implements of all kinds.

[4] B has, "who has given us life, and has established us, and has allowed us to reach this time."—A service for the consecration of a house is given in SA, pp. 300–303, but the formula here quoted is on p. ccxix. Abrahams, in his note, says it is "prescribed for use on the enjoyment of a new possession or pleasure for the first time."

[5] *the abstract.* See *M.* IV. 3 note (p. 30).

[6] *for good . . . for evil,* SA, p. 292.

[7] *a prayer in vain.* Yet the Rule is that such a prayer may be made until the 40th day after conception (T. B. 60[a]).

[8] Because in each case the fact is already fixed.

T. VII. 7. R. Meir used to say: Behold, it says, T. "*And thou shalt love the* LORD *thy God with all thy heart,*"[1] etc.—with thy two natures, with thy good nature and with thy evil nature. "*With all thy soul,*"—even when He takes away thy soul. Another explanation is: "With all thy soul," with[2] the soul which He created in thee, for it is said: "*Let my soul live, and it shall praise Thee.*"[3] And it says: "*All my bones shall say,* LORD, *who is like unto Thee?*"[4] Ben Azzai says: "With all thy soul,"—Give thy soul to His commandments. There are words which are foolish prayers.[5] How so? A man gathers a hundred *kors,*[6] and says, May it be Thy good pleasure that they be two hundred. A man collects a hundred flasks[7] and says: May it be Thy good pleasure that they be two hundred. Behold this is a prayer in vain. But he ought to pray that a blessing be gathered with them, and not a curse.

8. R. Dosethai bar Jannai,[8] says in the name of R. Meir: Behold, He saith in [the passage about] Isaac:[9] "*And I will bless thee, and will multiply thy seed.*"[10] Isaac expounded the words and said: Seeing that no blessing rests on one save by the work of one's hands—he arose and sowed.[11] For

[1] Deut. 6^5.

[2] *with.* Laible takes this as "for," which may be right.

[3] Ps. 119^{175}. [4] Ps. 35^{10}.

[5] *foolish prayers.* Cf. *M.*

[6] *kors.* The *kor* was a dry measure equivalent to a *homer,* about 80 gallons.

[7] flasks (*chabiyoth*). Earthen vessels used, in this case, for holding wine; of no fixed size.

[8] *R. Dosethai bar Jannai.* In the fourth generation of mishna-teachers, c. 160–200 A.D.

[9] in [the passage about] Isaac. Cf. Mark 12^{26} "in [the place concerning] the Bush;" and perhaps Rom. 11^2 "in Elijah." *Vide supra,* p. 36.

[10] Verbally in Gen. 26^{24}, but essentially in vv. 3, *sq.*, which makes it easier for ver. 12 to be quoted immediately. But in any case "there is no before nor after in the Law" (T. B. *Pesachim,* 6^b).

[11] *he arose and sowed.* For the anacoluthon Laible compares Matt. 9^6.

T. it is said: "*And Isaac sowed in that land, and found in that year a hundred measures,*" etc., and a hundred quantities.[1] A hundred measures, for they measured them a hundred times, for each one there was a hundred in what they measured.[2]

9. He who performs any commandment must say a Benediction. He who makes himself a *sukkah*[3] says: "Blessed be He who enabled us to reach this season."[4] When he enters in to dwell in it he says: "Blessed be He who sanctified us by His commandments, and commanded us to dwell in a *sukkah.*" And when he has said the Benediction over it on the first day, he need not say the Benediction again.

10. He that makes himself a *Lulab*[5] says: "Blessed be He who brought us to this time," and when he takes it up he says: "Blessed be He who sanctified us by His commandments, and commanded us concerning the taking up of the Lulab," and he must say the Benediction over it, all the seven days (of the Festival).

He that makes for himself *Tsitsith*[6] says: "Blessed be He who brought us to this time," when he wraps himself in (the shawl on which they are) he says: "to wrap oneself in Tsitsith."

[1] *a hundred quantities.* Zuckermandel's text has "kinds" (*minim*), but read *minyanim*, with the *Breshith Rabba*, § 64, on Gen. 26[12].

[2] *in what they measured.* Rashi on Gen. 26[12] says, "For they valued it (the land), how much it was likely to produce, and it produced a hundred for each one they valued it."

[3] *a sukkah.* Every Jew must observe the Feast of Tabernacles by making, and, as far as possible, living in, a booth, *i.e.* a structure of which the essential part is the roof. This is made of branches which must not be so closely interwoven as to prevent three stars being seen through it.

[4] *who enabled us to reach this season.* These are the closing words of the meditation given in SA, p. 232, which also includes the next prayer.

[5] *a Lulab. Vide supra*, p. 33.

[6] *Tsitsith. Vide supra*, p. 16.

He that makes for himself *Tephillin*[1] says: T.
"Blessed be he who brought us to this time," and when he lays them[2] he says: "Who sanctified us by His commandments, and commanded us to lay *Tephillin*." When does he begin to lay them? At dawn. If he has not laid them at dawn, he lays them at any time in the day.

11. He who kills an animal for food[3] needs a Benediction for himself. He says: "Who sanctified us by His commandments, and commanded us concerning slaughter."

He who covers blood needs a Benediction for himself concerning the covering of blood.

12. He who performs the ceremony of circumcision[4] needs a Benediction for himself. He says: "Who sanctified us by His commandments, and commanded us concerning circumcision."

The father of the boy needs a Benediction for himself: "Blessed be He who sanctified us by His commandments, and commanded us to make him enter into the covenant of Abraham our father."

And they that stand by say: As Thou hast made him enter the covenant, so mayest Thou make him enter the law and the marriage canopy."

13. He who says the Benediction[5] says: "He who sanctified the beloved[6] from the womb set a statute in his flesh; his offspring did He seal[7] with the sign of the holy covenant. Therefore in reward for this did the living God, our Portion and our

[1] *Tephillin*, or Phylacteries. *Vide supra*, p. 17.

[2] *lays them.* i.e. binds them on head or arm.

[3] *He who kills an animal for food.* The Hebrew word is *ha-shôchēt.*

[4] *circumcision.* The service may be found in SA, pp. 304 *sq.*, where the prayers here mentioned are incorporated.

[5] *He who says the Benediction.* In SA, p. 304, the *Mohel* himself, *i.e.* he who circumcises the child. The following prayer is on p. 305.

[6] *the beloved.* Isaac, Gen. 22^2, "thine only son," R.V.

[7] *seal.* Cf. Rom. 4^{11}.

T. Rock, give commandment to deliver[1] the beloved of our race for the sake of His covenant which He set in our flesh. Blessed be He who maketh the covenant!"[2]

14. He who makes a journey to separate Contributions[3] and Tithes says: "Blessed be He who sanctified us to separate Contribution and Tithes." When does he begin to say the Benediction over them? At the moment that he separates them.

15. In the case of ten persons who are performing ten religious duties, each single person says a Benediction for himself. If all of them are performing one religious duty, one says the Benediction for them all. A single person who performs ten religious duties says a Benediction over each one. If he is performing one religious duty the whole day, he says the Benediction only once. If he leaves off and then goes on performing it, he says one over each single time [that he begins afresh].

On Praying when Entering and when Leaving a Town.

M. IX. 6 (4). He that enters into a town prays two prayers—one on his entrance, and one on his exit.[4] Ben Azzai[5] says: Four, two on his entrance, and two on his exit. And one gives praise for

[1] *to deliver.* The Vienna MS., the common text, and T. J. IX. 4 (3), p. 14ᵃ bottom, add "from the pit." And so T. B. *Sabb.* 137ᵇ, where Rashi explains, "from Gehenna," for no circumcised person stays in Gehenna always.

[2] The common text adds Benedictions to be used at the circumcision of proselytes and slaves, taken from T. B. *Sabb.* 137ᵇ.

[3] *Contributions.* See p. 59.

[4] The prayers are given in *T.*

[5] *Ben Azzai.* Simeon ben Azzai (a shortened form of Azariah) was one of the famous four, Ben Azzai, Ben Zoma, Elisha ben Abujah, and Aqiba (*c.* 110–135).

what is past, and calleth out for what is about to come.[1] **M.**

T. VII. 16. He that entereth into a town prays two prayers, one on his entrance and one on his exit. Ben Azzai says, Four; two on his entrance and two on his exit. What does he say on his entrance? "May it be pleasing before Thee, O LORD our God, that Thou wilt cause me to enter this town in peace." If he has entered in peace he says: "I acknowledge[2] before Thee that Thou hast caused me to enter in peace. May it be pleasing before Thee, O LORD my God, that Thou wilt bring me out of this town in peace." If he has gone out in peace he says: "I acknowledge before Thee, O LORD my God, that Thou hast brought me out of this town in peace, and even as Thou hast brought me out in peace so mayest Thou cause me to walk in peace and mayest uphold me in peace until I reach my home in peace." **T.**

17. He that entereth into a [public] bath[3] prays two prayers, one when he enters and one when he goes out. When he enters he says: "May it be pleasing before Thee, O LORD my God, that Thou wilt cause me to enter in peace, and wilt bring me out in peace And let no mischief happen to me,[4] and if any mischief happen to me let my death be

[1] *for what is past . . . for what is about to come.* i. e. the substance of his two prayers both on entering and on leaving. They are thus four in all.

[2] *I acknowledge* (*môdeh ani*). i. e. in open thankfulness and praise. Cf. ἐξομολογεῖσθαι Matt. 11^{25}; Luke 10^{21}; Rom. 14^{11}, 15^{9}.

[3] *a* [*public*] *bath.* It was dangerous more especially because of its elaborate heating apparatus.

[4] *happen to me* (*ye'ra' bî*). Jastrow (p. 1382^{b}) translates the parallel passage in the Gemara, T. B. 60^{a}, "that no mischief or sin may occur through me," but the immediate reference to death seems to preclude this.

T. an atonement[1] for all my iniquities, and deliver Thou me from this and all like it in the future that is to come."[2] If he has gone out in peace he says: "I acknowledge before Thee, O LORD my God, that Thou hast brought me out in peace. Even so may it be pleasing before Thee,[3] O LORD my God, that I may come to my home in peace."

18. R. Judah says: There are three Benedictions which one must say every day: "Blessed be He who did not make me a Gentile"; "Blessed be He who did not make me a woman"; "Blessed be He who did not make me an uneducated man."[4] Blessed be He who did not make me a Gentile—"*All the nations* (Gentiles) *are as nothing before Him.*"[5] Blessed be He who did not make me a woman—for a woman is under no obligation to keep the commandments.[6] Blessed be He who did not make me an uneducated person—for no uneducated person fears sin.[7]

They say in parables, To what is the matter like? To a king of flesh and blood who told his servant to boil him some broth, though he had never boiled him broth in his life. The result was he burnt the broth and provoked his master. [He told him] to make him a fold to his shirt, though he had never made him a fold to a shirt in his life.

[1] *let my death be an atonement*, cf. *supra*, p. 13. Cf. *Yoma* VIII. 8: "Death and the Day of Atonement make atonement, with repentance."

[2] *all like it in the future that is to come.* i. e. the fire of Gehenna.

[3] *even so . . . before Thee.* Cf. Matt. 11^{26}; Luke 10^{21}.

[4] *an uneducated man* (*bôr*). The first two of these Benedictions are in SA, pp. 5 *sq.*, but for the third is given, "Who hast not made me a bondman."

[5] Isa. 40^{17}.

[6] *the commandments.* i. e. the many religious duties, not the fundamental duties towards God and man.

[7] *no uneducated person fears sin.* How can he, in Rabbinic opinion, for he has no accurate knowledge of what constitutes sin?

The result was that he soiled the shirt, and provoked his master.[1] **T.**

On Saying a Benediction for Evil: Deut. 6[5] expounded.

IX. 7 (5 *a*). A man is under obligation to say a Benediction for evil just as he does for good. For it is said: "*And thou shalt love the* LORD *thy God with all thine heart, and with all thy soul, and with all thy might.*"[2] "*With all thine heart*"—with thy two natures,[3] with thy good nature and with thy evil nature. "*And with all thy soul*"—even if He taketh away thy soul (life). "*And with all thy might*"—with all thy wealth.[4] Another explanation is: "*With all thy might* (*m'odeka*)"—With every single quality (*middah*) that He measures (*môdēd*) out to thee, in all [ever] acknowledge (*môdeh*) Him very exceedingly (*bm'ôd m'ôd*).[5] **M.**

Against Irreverence for the Temple.

8*a* (5*b*). A man must not behave irreverently when opposite the eastern gate,[6] for it is set opposite the Most Holy Sanctuary. He must not enter the Temple area with his staff, and his

[1] *provoked his master.* The point of the parable is, that less is expected from a Gentile, a woman, and an uneducated person. They are all ignorant of the specific religious duties.

[2] Deut. 6[5].

[3] *thy two natures.* See Oesterley, *The Sayings of the Jewish Fathers*, p. 25.

[4] *wealth.* The word used is *mamon* (Matt. 6[24]).

[5] A singularly full example of the play on words so beloved of Rabbinic writers, who, however, do not regard it merely as "play," but as the legitimate result of the fulness of meaning inherent in Scriptures inspired to every letter.

[6] *opposite the eastern gate.* As he comes thither on pilgrimage.

M. shoe(s),[1] and with his purse, and with the dust on his feet.[2] Nor should he make it a short cut,[3] much less spit there. What of wearing shoes? For this is out of respect; it is forbidden to enter with them. And spitting? For this comes from contempt. It is the regulation.[4]

T. **T.** VII. 19. A man may not enter the Temple area with money tied up in his linen cloth,[5] or with dust which is on his feet, or with his money-bag tied to him on the outside [of his dress]. For it is said: "*Keep thy feet when thou goest to the house of God.*"[6] R. Jose, son of R. Judah, says: Behold, He says: "*For none might enter within the king's gate clothed with sackcloth.*"[7] How many arguments from the less to the greater are there in this case! And so spitting (is forbidden) by the same argument. For as with a shoe, in connexion with which there is no customary contempt, the Law says:[8] Do not enter in—with a shoe, how much less with spitting in which there is customary contempt.

The Closing Words of the Benedictions.

M. IX. 8*b* (5*c*). All the "seals"[9] of the Benedictions which were in the Temple were [*i.e.* were closed

[1] *staff . . . shoes.* Cf. Matt. 10^{10}.
[2] *the dust on his feet.* Cf. Matt. 10^{14}.
[3] *a short cut.* The word is *compendiaria* (*via*).
[4] B. omits from "What of wearing" to "regulation." Cf. *T.*, *infra*, p. 220.
[5] *in his linen cloth* (*bisdîno*). Which he was wearing, Mark 14^{51}.
[6] Eccles. 5^{1}. [7] Esther 4^{2}.
[8] *the Law says.* i. e. in Eccles. 5^{1}. For the application of the term "the Law" to the Hagiographa, cf. John 10^{34}, referring to Ps. 82^{6}.
[9] *All the "seals."* So C, *kol chôtham.* But this should perhaps be emended to the usual text *kol chôthme*, which may be read as "all the seals," or "all who sealed." See the next note.

with] "from ever."[1] (But) from the time that the Heretics[2] spoiled things, and said, "There is no world save one," they ordered that [men] should say: "from ever to ever."[3] **M.**

T. VII. 21. All the "seals" of the Benedictions which were said in the Temple were "to everlasting." From the time that the Heretics [*minim*] spoiled things, and said, There is no world save one, they ordained that men should say, "from everlasting and to everlasting," and [so] acknowledge that this world is when compared to the world to come only like the vestibule in front of the dining-hall.[4] **T.**

22. They did not answer "Amen" in the Temple. And whence do we know that they did not answer "Amen" in the Temple? Because it is said: "*Stand up and bless the* LORD *your God from ever to ever*;"[5] and it says [then] "*And let them bless thy glorious name, which is exalted above all blessing and praise,*" above every single Blessing and above every single [ascription of] praise.[6]

20. He that openeth [his Benediction] with Yôd, Hê,[7] and closeth[8] with Yôd, Hê—behold, this is a wise man, [He that openeth] with the Aleph but

[1] *from ever.*" C reads *hāyu min ha'ôlām*, literally, "were from ever" or "from the world." But B has *hāyu 'omrīm 'ad ha'ôlām*, "all they who sealed the Benedictions which were in the Temple used to say 'for ever.'" Probably, however, T. VII. 21 is right in reading only *'ad*, "to," instead of *min*, "from."

[2] *the Heretics* (*ha Minim*). Here plainly not the Hebrew-Christians, for these never denied the existence of the next world. Cf. pp. 40 *sq.*, 42.

[3] *from ever to ever.* Literally, "from the world and even to the world." Yet in Neh. 9[5] we find said in the Second Temple, "Arise, bless the LORD your God from ever to ever." For other references see Dalman, *Worte*, pp. 123 *sq.* (E.T. p. 151).

[4] *the vestibule.* Cf. *Aboth*, IV. 21(23).

[5] Neh. 9[5]

[6] No mention is made of "Amen."

[7] *Yôd, Hê.* The first and last letters of YHWH.

[8] *closeth.* Literally, "sealeth."

T. not with Daleth,[1] and closeth with Yôd, Hê—behold, this is a middling man. [He that openeth] with Yôd, Hê, and closeth with Aleph but not with Daleth—behold, this is an uneducated man. [He that openeth] with Aleph but not with Daleth, and closeth with Aleph but not with Daleth—behold, this is another Way [altogether].[2]

Salutations in the Name.

M. IX. 8*c* (5*d*). And they ordered that a man should salute his companion in the Name.[3] For it is said: "*And, behold, Boaz came from Bethlehem, and said to the reapers: The* LORD *be with you, and they said to him: The* LORD *bless thee.*"[4] And it says: "*The* LORD *be with thee, thou mighty man of valour.*"[5] And it says: "*Despise not thy mother when she is old.*"[6] And it says: "*It is time to work for the* LORD*; they have made thy law void.*"[7] R. Nathan says: They break Thy law, at a time when they work for the LORD.[8]

[1] *not with Daleth.* Laible explains that instead of beginning with Adonai (which stands for YHWH), he begins with Elohim.

[2] He mentions Elohim twice, suggesting that there is more than one God.

[3] *the Name.* The following examples suggest that this was the Tetragrammaton. But if so the regulation must be very early.

[4] Ruth 2^{4}. [5] Judges 6^{12}.

[6] Prov. 23^{22}. For "thy mother" ('imka) C reads 'imka "with thee," as immediately before, or, more probably, '*amka* "thy people" *i.e.* thy elders, representing thy people. In any case this is the recognized explanation of "thy mother." Cf. Hos. ii. 2.

[7] Ps. 119^{126}.

[8] R. Nathan's interpretation is that zeal in God's service causes infraction of part of His Law. Here the meaning appears to be that zealous greeting of one's companions leads to a use of the Holy Name which in ordinary cases is wrong. B reads "They break Thy law, *because* it is time to work for the LORD," *i.e.* to work for the LORD sometimes requires the infraction of the words of the Law. It seems only to express the meaning of C more definitely.

T. VII. 23. In ancient times when the Law was being forgotten of Israel the elders used to dry-nurse it them,[1] for it is said: "*And, behold, Boaz came from Bethlehem, and said unto the reapers, The* LORD *be with you*,"[2] and it says: "*The* LORD *be with thee, thou mighty man of valour*."[3] T.

24. Hillel the Elder[4] says: At a time when men gather do thou scatter, and at a time when men scatter do thou gather. [That means] At a time when thou seest that the Law is precious to Israel, and all rejoice in it, do thou be scattering with it.[5] For it is said: "*There is that scattereth, and increaseth yet more*."[6] And at a time when thou seest that the Law is forgotten of Israel, and none pay attention to it, do thou be gathering in it.[7] For it is said: "*It is time to work for the* LORD; [when] *they have made thy law void*."[8] R. Meir used to say: "They have made thy law void, therefore it is time for the LORD to work."[9]

R. Meir used to say: Thou hast no man in Israel who is not performing a hundred commandments every day. He recites the Shma'; he says Benedictions before it and after it; he eats his bread, and says a Benediction before it and after it; he prays the Eighteen Benedictions three times, and he does the rest of all the commandments and says Benedictions over them.

25. And so R. Meir used to say: Thou hast no man in Israel whom the commandments[10] do not

[1] *used to dry-nurse it them.* Literally, "used to cause them to swallow it"; *i.e.* they taught people truths without their being aware that they were being taught.

[2] Ruth 2^{4}.

[3] Judges 6^{12}. Again the central truth of the Law is implied.

[4] Hillel the Elder, see p. 27 note.

[5] When men come in to listen, do thou teach.

[6] Prov. 11^{24}.

[7] When none regard it, do thou learn from it.

[8] Ps. 119^{126}.

[9] *or the* LORD *to work.* That is, in anger.

[10] *whom the commandments.* The ordinary text reads "whom seven commandments," and this seems necessary.

T. surround. *Tephillin* are on his head; and *Tephillin* on his arm; and a *Mezuzah* on his door; and four *Tsitsith* surround him. And concerning them said David: "*With seven a day do I praise thee, because of thy righteous judgments.*"[1] When he entered into the public bath, circumcision was on his flesh, for it is said: "*For the Chief Musician; set to the Eighth. A Psalm of David.*"[2] And it says, "*The angel of the* LORD *encampeth round about them that fear him, and delivereth them.*"[3]

[1] Ps. 119^{164}. Cf. the Yalqut on that verse, and on Ps.6^{1} (§ 633).
[2] Ps. 12^{1}. Circumcision made an eighth commandment. Besides it was generally performed on the eighth day.
[3] Ps. 34^{7}. Each commandment is such an angel.

INDICES

I.—THE NAMES OF RABBIS MENTIONED,

WITH THE APPROXIMATE DATES WHEN THEY FLOURISHED

ABBA SAUL, *c.* 130–160 A.D., 36
Achai, *c.* 200 A.D., 15
Aqiba, *ob. c.* 132 A.D., 5, 25, 29, 36, 39, 52, 54, 57, 63
Ben Azzai, or Simeon ben Azzai, *c.* 120 A.D., 36, 54, 79, 82, 83
Ben Zoma, *see* Zoma, Ben
Chananiah ben Aqabia, *c.* 130–160 A.D., 18
Chananiah ben Chakinai, *c.* 120 A.D., 54
Chananiah ben Gamaliel, *c.* 120 A.D., 51
Chanina ben Dosa, *c.* 70–90 A.D., 38, 41
Dosethai bar Jannai, *c.* 200 A.D., 79
Eleazar ben Azariah, *c.* 90–130 A.D., 5, 6, 10 *bis*, 33, 34
Eleazar bar Jose, *c.* 200 A.D., 29
Eleazar ben Mattai, *c.* 100–130 A.D., 54
Eleazar bar Zadoq, *c.* 90–130 A.D., 18, 31, 32
Eliezer ben Hyrkanos, *c.* 90–130 A.D., 1, 4, 31, 39, 45, 64
Gamaliel II., *c.* 90–110 A.D., 2, 18, 19 *sqq.*, 30, 52 *quater*, 53, 57
Hillel, *c.* 10 B.C., 5, 27, 89
Ishmael ben Elisha, *c.* 120 A.D., 6
Jose ben Chalaphta, *c.* 130–160 A.D., 16, 25, 31, 40, 46, 57, 58
Jose the Galilean, 9, 27, 63
Jose, son of R. Judah ben Il'ai, *c.* 200 A.D., 86
Joshua ben Chananiah, *c.* 110–130 A.D., 4, 30, 31
Joshua ben Qorcha, *c.* 130–160 A.D., 16
Judah ben Il'ai, *c.* 130–160 A.D., 5, 9, 15, 16, 23, 24, 28, 29, 33, 36, 44 *ter.*, 46 *bis*, 52, 57, 58, 60, 61, 69, 71
Judah the Prince = "Rabbi," 135–210 A.D., ix., 3, 14, 18, 32
Lazar = R. Eleazar ben Azariah, 10
Meir, *c.* 130–160 A.D., 3, 15, 25, 46, 79, 89
Mona, *c.* 160–200 A.D., 61
Nathan, *c.* 200 A.D., 3, 35, 88
Nechuniah ben ha-Qanah, *c.* 90 A.D., 30
Shammai, *c.* 10 B.C., 5
Shela, *c.* 200 A.D., 20
Simeon ben Azzai. *See* Ben Azzai.
Simeon ben Eleazar, *c.* 160–200 A.D., 3, 26
Simeon ben Gamaliel, *c.* 130–160 A.D., 21, 26, 49, 51, 57, 58, 61
Simeon the Temanite, *c.* 100–130 A.D., 54
Tarphon, *c.* 110 A.D., 6, 53, 57
Zoma, Ben, *c.* 120 A.D., 10 *bis*, 11, 49, 75 *bis*

II.—GENERAL

Abram and Abraham, 12
Abstract of the Eighteen, the, 30
Additional Prayers, the, 28; when said, 33
Afternoon Prayer, the, 28
Amen, when not said, 72; not answered in Temple, 87
Ark, go down in front of, 19; he that passes before, 40
Atonement, desolation makes, 13; death as, 84
Bath, Prayers at, 83
Benediction after a meal, if forgotten, 72
Bird's nest, a, 40
Blind man and prayer, 37
Bride, merit to conduct, 56
Bridegroom and the Shma', 19 *sq.*, 21
Children, exemptions for, 23, 60
Circumcision, 81
Commandment, an Angel, 90
Companies joining for the Benediction, 64
Condolence, prayers at, 21
Contents of Berakoth, Mishna and Tosephta, xx
Daniel Deronda, c. XL, 31
Death, atonement, 84
Dmai, 59
"Eighteen Benedictions." *See* Shemoneh 'Esreh
Etheria, Pilgrimage of, 4
Evening Prayer, the, 28
Flax, steeping, 24
Foods, Benedictions for different, 43
Fringes. *See* Tsitsith
Gehinnom, 71
Ge'ullah, 4
Gog, 12
Going forth from Egypt, the, 10
Groomsmen, 20
Habdalah, the, 39, 68
Habinenu, the, 30
Haggadoth, 25
Halakoth, 24, 78
Hallel, the, 17
Hands, washing, 66; wiping, 67
Hillel, School of, 5, 35; points in dispute with S. of Shammai, 65–72
Hoda'ah, 34
House, new, Benediction over, 78
Idolatry, Benediction at scenes of past, 74
Intention, necessary for Shma', 14
Intention in prayer, 35, 36
Invitation, the, 62
Irregular order, in the Shma', 16; in prayer, 56
Jerusalem, Benediction for, 74; sacrifices in, date of a Boraitha, 73
Joshua—Hoshea, 13
King, salutation in prayer, 35
Kingdom of Heaven, 16
Lamp, Benediction over, 70
Law, name given to Hagiographa, 86; there is no before or after in the, 79
Lesbian flour, 51
Long and short forms of prayer, 7
Lulab, 33, 80
Majority, the term explained, 1
Mamon, 85
Meals, various Benedictions at, 48; position at, 50
Megillah. *See* Roll
Memoria technica, 36
Messiah, the days of, 11 *sq.*
Mezuzah, 17, 23
Minim, 87; Benediction, 42
Minûth, 41
Miracles, Benedictions at scenes of, 74
Mishna *i. e.* Oral teaching, ix; in relation to N. T., xi
Modim, 9

Morning Prayer, the, 28
Mourners, Benediction of, 42
Mshummādim, 42
Name, the, 88
Natural Phenomena, Benedictions at, 76
Natures, the two, 85
New Testament in relation to the Mishna, xi
Old Testament. *See* Scripture
Oral Law necessary, viii
Oral teaching, meaning of "Mishna," ix
Phylacteries. *See* Tephillin
Place, the, = God, 29, 37
Prayer, the, 17 *sq.*, 23; the Three Times of, 28; posture and attention, 35; on ship or raft, 32; on an ass, 32; when in danger, 30; when a good or a bad sign, 29; sign of being answered, 41
Prayers, in vain, 78; on entering and leaving "School," 30; on entering and leaving a town, 82; at a bath, 83
Rabban, use of title, 2
Roll (Megillah), the, 17
Room, tidying, 67
Salem, 13
Salutation, between sections of Shma', 14
Samaritan, 59; care in saying Amen to his Benediction, 73
Sanctification of the day, the, originally said only in the house, 58
Sarah and Sarai, 12
Scripture, N. T. use of illustrated in Berakoth, xiv; quotations not always consecutive, 28; rabbinic use of, 85
"Seal" at end of prayers, 8
Seals of Benedictions, 86
Seven kinds, the, 47, 53
Sexual uncleanness, 23
Shammai, School of, 5, 35; points in dispute with S. of Hillel, 65–72
Shemoneh 'Esreh, 5; the "Eighteen Benedictions," 28
Shma', Bible reff., 1; evening, 1; morning, 4; recited sitting, 5; workmen reciting it, 18; if a relation is dead and at burial, 21
Shôshbînîm, 20
Slaves, exemptions for, 23, 60
Spices, burnt after meals, 68; for the dead, 70; of a bath, 71
Stone on which Moses sat, 74
Sukkah, 80
Tabi, Gamaliel's slave, 21
Teacher, the, 33
Tebel, 59
Tephillah, *i.e.* Shemoneh 'Esreh 4
Tephillin = Phylacteries, 17, 21, 27, 81
Tidings, Benedictions at good or bad, 76
Tithes, First and Second, 59
Tools, new, Benediction over, 78
Tosephta, relation to Mishna, xiv; as arranged in this volume, xxv
Tsitsith, 16, 80
Vestibule, this world as, 87
Water, the first and the latter, 61
Way = religion, 78
Wine, mixed and unmixed, 45; whether mixed with water, 64
Women, exemptions for, 23, 60
Workmen, reciting Shma', 18; saying Benedictions, 73

ἀσθενής, 21
θήκη, 70
κολλίκιον, κόλλιξ, 52
σχεδιά, 32
esseda, 32
muries, 45
'aṣdah, 32

III.—HOLY SCRIPTURE, AND OTHER EARLY LITERATURE

	PAGE
Gen. 1^{16}	70
9^{15}	77
17^{5}	12 *bis*
17^{15}	12
19^{31}	20
22^{2}	81
22^{14}	14
$26^{3sq.}$	79
26^{12}	79 *sq.*
26^{24}	79
35^{10}	11
37^{24}	53
$37^{26sq.}$	55
44^{23}	55
Ex. 13^{1-10}	17
13^{11-16}	17
24^{12}	77
29^{39}	29
Lev. 5^{15}	45
10^{5}	53
15^{16}	23 *sq.*
22^{7}	1
23^{24}	33
$27^{18,31}$	59
$27^{26sq.}$	59
27^{30}	59
Num. 6^{24-26}	41
15^{19-21}	59
15^{37-41}	1, 14, 15
15^{39}	16
15^{41}	10
18^{26}	59
29^{1}	33
Deut. 3^{25}	76
6^{4-9}	1, 17 *sq.*
6^{5}	79, 85
6^{7}	20
6^{9}	18
8^{10}	57
8^{10}	76 *sq.*
11^{13-21}	1, 15, 17 *sq.*
11^{20}	17
12^{6}	59
16^{3}	10
22^{7}	40
Deut. 23^{1}	60
26^{11}	77
28^{53}	77
32^{44}	13
Judges 6^{12}	88 *sq.*
7^{19}	3
1 Sam. 1^{13}	37
9^{5}	55
10^{2}	55
10^{22}	55
1 Kings 8^{28}	37
8^{44}	37
13^{28}	54
Isaiah 6^{3}	40
40^{2}	13
40^{17}	84
43^{18}	11
43^{19}	11
66^{24}	71
66^{23}	39
Jer. 10^{10}	15
$23^{6sq.}$	11
31^{7}	31
32^{21}	13
Ezek. xxxviii., xxxix.	12
Hos. 2^{2}	88
Joel 2^{1-11}	44
Amos 4^{12}	27
Ps. 10^{17}	36
12^{1}	90
24^{1}	45
29	42
33^{1}	37
34^{7}	90
35^{10}	79
55^{17}	37
68^{16}	13
$69^{1sq.}$	55
76^{2}	13
82^{6}	86
113–118	17
$114^{1sq.}$	56
119^{126}	88 *sq.*
119^{164}	90
119^{175}	79

PAGE

Ps. 130^{1} 38
137^{7} 14
Prov. 8^{22} 27
11^{24} 89
16^{4} 45
23^{22} 88
Job $15^{18sq.}$ 54
36^{24} 75
38^{9} 25
Ruth 2^{4} . . . . 88 *sq.*
Eccles. $3^{4sq.}$ 28
5^{1} 86
Esther 4^{2} 86
7^{8} 58
9^{32} 33
Dan. 6^{10} 36
Neh. $4^{21(15)}$ 3
9^{5} 87
9^{7} 12

Wisd. $10^{5sq.}$ 53

Matt. 3^{4} 44
5^{3} 35
5^{19} 45
6^{5} 28
6^{24} 85
9^{6} 79
9^{13} 20
10^{10} 86
$10^{12sq.}$ 15
10^{14} 86
10^{29} 40
10^{40} 41
$11^{8sq.}$ 54
11^{25} 83
11^{26} 84
16^{23} 20
19^{12} 60
23^{5} 17, 66
26^{27} 64
Mark 4^{30} 12
12^{26} 79

PAGE

Mark 14^{15} 48
14^{23} 64
14^{51} 86
Luke 7^{31} 12
10^{21} . . . . 83 *sq.*
13^{18} 12
18^{11} 21
22^{12} 48
22^{17} 64
John 1^{3} 44
1^{9} 12
3^{29} 20
10^{34} 86
$13^{23,25}$ 50
14^{6} 78
Acts 9^{2} 78
19^{9} 78
19^{23} 78
22^{4} 78
24^{22} 78
Rom. 4^{11} 81
11^{2} 79
14^{11} 83
15^{9} 83
1 Cor. 10^{17} 73
11^{23-25} 64
Col. 1^{17} 29
James 2^{10} 45
2 Peter 2^{8} 53
Rev. 20^{8} 12

Yoma viii. 8 84
Aboth ii. 4 28
ii 18 (17) 29
iii. 10 (15) 29
iv. 21 (23) 87

T. B. Pesachim 6^{b} . . . 79
T. B. Yoma 83^{b} . . . 62

Siphra on Lev. 19^{32} . . . 27
Siphre on Deut. 6^{7} . . . 6
Yalqut on Deut. 6^{7} . . . 6

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